

# The Herald of the Star.

VOL. III. No. 4.

April 11th, 1914.

## CONTENTS

IN THE STARLIGHT. <i>By the Editor</i> ... ... ... ... ...	194
IDEALS OF THE FUTURE. IV.—Ideal of Society. <i>By Annie Besant</i> ... ... ... ...	197
IDEAL COMMUNITIES. <i>By W. S. Sanders</i> ... ... ... ...	199
LADY ESTHER STANHOPE ET LAMARTINE. <i>By Pierre White</i> ...	209
THE WAY OF THE CROSS ... ... ... ...	212
THE STAR, THE MOTHER, AND THE CHILD. <i>By H. J. Cannan</i> ...	215
SOME DIFFICULTIES IN THE WAY OF PREPARATION. <i>By Emily Lutyens</i>	217
HYGIENE OF CHILD LIFE AND EDUCATION. Part III. <i>By L. Haden Guest</i> ... ... ... ...	220
THE ORDER OF THE STAR IN THE EAST TOLD TO THE CHILDREN. <i>By Mary E. Rocke</i> ... ... ... ...	228
LES HIRONDELLES DU SEIGNEUR JESUS (LEGENDE DU LIBAN). <i>By Arasham</i> ... ... ... ...	231
A FRAGMENT ON LEO TOLSTOY. <i>By the Countess Tolstoy</i> ...	233
THE THEATRE: "The Melting Pot," at the Queen's Theatre. <i>By L. Haden Guest</i> ... ... ... ...	236
AMONG THE RUSSIAN PEASANTRY. <i>By A. L. Pogosky</i> ... ...	238
NOTES AND COMMENTS ... ... ... ...	243
COURRIER FRANCAIS ... ... ... ...	246
SPANISH TRANSLATION OF ORGANISATION AND ACTIVITIES OF THE ORDER OF THE STAR IN THE EAST. <i>By George S. Arundale</i> ...	247

As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





## IN THE STARLIGHT

I am sure that all who have known Mrs. I. Cooper-Oakley will learn with sorrow of her death at Budapest, Hungary, a short time ago. She is best known, of course, for her magnificent work in masonic research, in the course of which she published remarkable details regarding the life of the Great Master who is known in the West as the Comte de St. Germain. Equally, however, she threw all her energies into Theosophical and Order of the Star in the East work—being the life and soul of these two movements in Hungary. I deeply regret the loss of a National Representative, whose fiery enthusiasm made up for a body broken by disease, but I cannot help being thankful that her Master permitted her to leave a worn out body that she may soon return with all the vigour and power she has so well earned.

I have received the following notes from well-known members of the Order and I think they should be carefully studied.

We often urge upon members the importance of keeping the Order on a very broad and non-sectarian basis in connection with its belief in the coming of a Great World-Teacher; of allowing that belief to be held by members in the form most natural and acceptable to each. It seems to me we should also draw their attention to the desirability of an equal tolerance and avoidance of any sectarian and personal elements in connection with the Star work generally, and more particularly with Star meetings.

It must be remembered that, in connection with both of these, temperament counts for a very great deal. A certain type of

mind will be naturally drawn towards certain kinds of work, and will tend to think these the most important and valuable, in the same way a particular kind of Star meeting will appeal to a particular type of member, and where that member happens to be in authority there is a danger of his imposing his own individual preferences upon others who do not share them.

This is a danger which all, who would really help the Order and its work, should strive to avoid; and this advice is not given idly, since there have been several instances of late where difficulties have risen through an unwise insistence, on the part of the officers of the Order, upon their own points of view. There are, as a rule, two or three typical forms of this class of temperaments. One, which arises frequently, is that of the division between the practical and the devotional types of mind; which leads to the differences of view both as to the best kind of work and the best kind of meeting. Another is the difficulty of seeing eye to eye, which is found in the case of the ceremonial and non-ceremonial temperaments. Here the difficulty arises chiefly in connection with meetings, and there have been cases already where some friction has been caused by the attempt of a leader of the ceremonial type to impose upon the members of his Section or Group, a form of ritual which was distasteful to many of them. A third type of difficulty, which is likely to arise, although it has up to the present actually risen very much less frequently than might have been expected, is that connected with the difference between the Theosophical view of the Order and its belief, and that of any of the individual Religions.

In all these cases it cannot be too strongly impressed upon those who are responsible for the welfare of the Order, that they must give every possible consideration to views and temperaments which differ from their own ; for, in a world-wide Order, this is the only way in which harmony and co-operation, and hence a true and vigorous life, can be attained. In the case of the conflict of the practical and the devotional temperaments, it should be realised that both are necessary for the work, and that it is possible to develop a scheme of usefulness appropriate to each, through which they may supplement and complement, rather than interfere with each other.

With regard to the question of ceremony at Star meetings, the rule which should be observed is that which was laid down at the recent Star Conference in London—that, instead of all members having to submit to a form of ceremonial with which many of them perhaps do not agree, separate groups should be formed for “ceremonial” and “non-ceremonial” members respectively, thus affording free play to differences of temperament, and at the same time avoiding an otherwise inevitable disharmony.

One other point was decided at the Conference, in connection with this, and that was that any form of ritual proposed for Star meetings in any country should first of all be submitted to the Head for approval. With regard to the question of the Theosophical and non-Theosophical conceptions of the belief and purpose of the Order, it must be strictly remembered that, although many of our Star members are Theosophists, yet the Theosophical view is not the official view of the Order, but is only one among the many varieties of outlook and belief which exist within that unsectarian and catholic body. Wherever, therefore, the Theosophical view is put forward by our official propagandists, it should be put forward as *Theosophical*, and not as a doctrine of the Order, which has no doctrines.

I wish it were possible to gather into one place all the evidences from every part

of the world, showing the efforts made in innumerable ways to alleviate suffering, and to promote well-being in all the various kingdoms of nature.

It would be well in each great city throughout the world if there were established a permanent museum of examples of the recognition by the human race of the overwhelming need for practical brotherhood towards all living things.

Friends send from all parts of the world cuttings from newspapers, in which are set forth methods of bringing more peace and brightness among those who lead hard and sorrowful lives; and I feel, therefore, that if people could only be given an opportunity of seeing for themselves what is being done, they might the more easily be able to arouse in themselves the desire to help.

The following is a good illustration of much being done at little expense :—

*“Pupils in one of the manual training schools of Chicago have been engaged for several days in an enterprise that might be tried out successfully in Tacoma another year. The students allied themselves into the ‘Brotherhood of Christmas Workers,’ and called upon the public to send to the school all kinds of broken toys. Of course, the donations were large. Many of the toys were beyond repair, of course, but hundreds of them were made as good as new with a bit of glue or wire. New eyes have been put in rabbits, horses have been re-haired, dolls have been given new scalps, railroads, trains and streets cars have been made over. Fresh paint in bright colours has completed the renovation. All of the hundreds of toys will be sent into homes where toys are scarcely known. The boys and girls who have done the work have shown great enthusiasm. It is work they like to do. It gives them employment of a pleasant kind, tests their ingenuity, and furnishes abundant fun. More important, it gives them an insight into a part of life that every person should have. Their work will be an annual reminder of what they should do at this season throughout their lives to ease the way of the unfortunate and the unhappy.”*

Then again I should like to draw attention to that remarkable word picture of the work of the Salvation Army for 1913-1914, in the book called *Pictures of Joy and Sorrow* (London, 101, Queen Victoria Street, E.C.) All who know how much the Salvation Army means to those whom it helps, will heartily agree with the following words of General Bramwell Booth :

"There could be no hope of carrying out

*any part of this Work, but for the fact that so many thousands are ready at my call, and under my direction, to labour to the very utmost of their strength for the Salvation of others, without the hope of earthly reward. Of the practical common sense, the resource, the readiness for every form of usefulness of those Officers and Soldiers, the world has no conception. Still less is it capable of understanding the height and depth of their self-sacrificing devotion to God and the poor."*



## A GOOD MOVEMENT.

Members of the Order of The Star in The East, and all who are interested in the mission of *The Herald of the Star*, will be pleased to know of the work which the *Karma and Reincarnation Legion* is doing in preparation for the coming of the Great Teacher.

The organization of the *Legion* has been in existence since September, 1910, and is proceeding with great rapidity because of donations and the assistance of persons able to give much time to the work.

The *Legion* is publishing a magazine called *Reincarnation*, copies of which are sent as samples, gratis, to all who request them.

The special work of the *Legion* consists in placing the necessity for co-ordinating doctrines in regard to the meaning of life, before as large a number of people as is possible.

The approval of the Head of the Theosophical Society of this work is

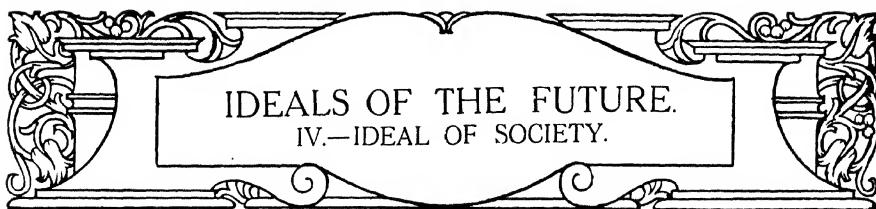
evidenced by the following quotation from a paragraph in the *Theosophist*:

"Dr. Van Hook, in Chicago, is working very hard to spread among the masses of the American people a knowledge of this great doctrine, with its inevitable corollary, the law of karma. The doctor has formed the *Karma and Reincarnation Legion* for the propaganda of these two important truths, and I earnestly hope that many will join it and strengthen his hands."

Mrs. Besant has also been kind enough to write for the magazine an article that appeared in the February number, on the subject of "The necessity for the study of reincarnation and karma as fundamental bases of a true philosophy of Life."

The *Legion* is fortunate in having the disinterested co-operation of the *Rajput Press*, and in having also funds with which a small building is soon to be erected.

WELLER VAN HOOK.



THE effect of the great development of individualism in the West has been to create a Society based on competition, and its law of evolution has been the survival of the fittest. Now the fittest to survive in the struggle for existence in a competitive society are the cleverest, the strongest, and—the most unscrupulous. The race is to the swift, the battle to the strong, and the slow and the weak have been trampled under foot. In this struggle many useful qualities have been developed—strength of will, tenacity of purpose, endurance, courage, perseverance, power of organisation and of combination. But no Society can be stable which is based on competition, on the assertion of individual rights, on the conception of a man as an independent unit instead of as a cell in an organism. The separation of functions has brought about the evolution of organs, but the central life which those organs should subserve has been forgotten, and so the body as a whole is sick ; it is rent with the struggles between its component parts, and is threatened with dissolution as a whole by the unregulated vigour of its various members.

But inasmuch as the Spirit embodied in man is divine and is ever unfolding, the very evils resulting from over-development in one direction give birth to their own cure. The spectacle of the sufferings caused to the wounded in social struggles awakened ruth and sympathy, and gradually philanthropy arose and strove to remedy them by hospitals, asylums, refuges, charity of every kind. Then the keen intelligence evolved in struggle, scrutinising these alleviations of the misery wrought by social conflicts, recognised the folly of continuing to create sufferings which

perpetually called for relief, thus making a vicious circle ever repeating itself. Hence arose discussions on possible reconstructions of Society, and in the midst of these we are living to-day. The continuance of the present system is felt to be intolerable, and the cry for change grows ever more insistent, not alone from those who suffer, but from those who feel that the sufferings which others endure are a crime against Humanity, an outrage on reason, and a blasphemy of the Divinity in man.

The time has come for a relaying of the foundations of Society, for the substitution of the strong cement of co-operation for the loose and rolling stones of competition. Society, having developed strong individualities, has now to unite these individualities for Social Service, having, as its aim, not the creation of ambulances and hospitals for the victims of social conflict, but the prevention of social war. It has learned how to produce in abundance ; it has now to learn how to distribute with justice ; and for this it must take as its ideal the division of necessaries in a family, not the division of spoils among the victors in a battle.

The Family offers a unit composed of different parts, but all the different parts are united by the acceptance of a common aim—the happiness and prosperity of the Family. Substitute the Nation for the Family, and we have the Ideal of Society before our eyes.

The elders in the Family are represented by the wise and the self-sacrificing in the nation, those who hold and follow the highest ideals with an intelligence commensurate with their goodness. These are the ideal Rulers—Rulers by the Grace of God was the old religious phrase : Rulers

by the height of their human evolution is the modern equivalent expression.

One of the tasks of Democracy is to find out the method of discovering these inborn Rulers and of placing them in the seats of power.

The principle of Social Organisation is that laid down in the middle of the last century : "From everyone according to his capacity. To everyone according to his needs." Each person should render service to the community, according to the capacities he possesses ; the little-developed in mind but strong in body should render manual service, under the careful and well-planned direction of intellectually competent organisers ; the hours of labour should be the shorter, the harder and more unpleasant the work ; educational and recreational opportunities should be amply supplied, and the principle should be kept in mind that the less stimulus a man has from within the more should be supplied from without. Music, paintings, statuary, beauty of household utensils and furniture, shows, pageants, drama, games—all are means for awakening dormant faculties and stimulating their growth ; the least developed should be supplied with them, in forms graded to their small capacities. They should be cared for by the Nation as the children by the Family.

Every child should start in life with an education comprising essentials, and specialised—after the pupil is about eight or nine

years of age—according to the tendencies shown by the child in one or other direction of useful manual or intellectual work. That which caste was designed for in ancient days—the union of capacity and function—must be accomplished in modern days by the determination of social function by inborn character. Then will the joy in appropriate work replace the present justifiable discontent with incongruous toil.

The amount of wealth which can be produced by well-organised labour, freed from the expenses caused by competition, is shown in the results of the American Trust ; Mr. Ford's 20,000 workmen are his 20,000 partners, and the wealth they earn goes back to them. Pool the Trusts, and we have the organisation of labour ; and in the Mr. Fords of the future we have the National Distributors.

In such a Society all will have leisure, and natural capacity will enjoy its full expansion. Work, in becoming self-expression, will lose its drudgery and become Art. Genius will have full play, but the humblest faculty will also grow by exercise, and when the recognised aim of all is the increase of the general happiness, there will be no grudging of success to another, but only generous joy in work well done.

Towards such Ideal will the coming civilisation strive, but the realisation will be far more glorious than anything which our purblind eyes can glimpse to-day.

ANNIE BESANT.

Though nothing can bring back the hour  
Of splendour in the grass, of glory in the  
flower,

We will grieve not—rather find  
Strength in what remains behind ;  
In the primal sympathy  
Which, having been must ever be.  
In the soothing thoughts that spring  
Out of human suffering ;  
In the faith that looks through death—  
In years that bring the philosophic mind.  
—WORDSWORTH.

Chi pus capire, capisca,  
Chi vuole intendere, intenda !  
—GIORDANO BRUNO.

'The sun, the moon, the stars, the seas, the  
hills and the plains,  
Are not these, O soul, the vision of Him  
who reigns ?  
And the ear of man cannot hear, and the  
eye of man cannot see ;  
But if we could see and hear, this vision—  
were it not He ?'—TENNYSON.



## IDEAL COMMUNITIES.

LECTURE II.—By Mr. W. SANDERS.

(Continued from page 185.)

LADIES AND GENTLEMEN,

The next Utopian to whom I have to draw your attention is a man who is not very well known, and whose works are not very well read in this country, but who certainly could not be over-looked when one is dealing with the subject of Ideal Communities. He is an Italian monk of the name of Campanella, and the Utopia for which he is responsible is called "The City of the Sun."

Campanella was a Dominican monk who was born in Calabria in 1568. I want you to remember that he was a monk, when I come to describe his Utopia to you; I want you to remember that for a special reason. Campanella was one of those people who had

been taken up, as it were, by the New Learning to which I referred when dealing with Sir Thomas More, and his somewhat un-monkish studies drew the attention of the ecclesiastical authorities to him, with the result that he spent something like twenty-seven years of his life in prison, partly because he was an Italian subject who objected to the Spanish domination of his country, and partly because he was rather a fearless and unecclesiastical thinker. After spending twenty-seven years of his life in prison, he was able to escape to France, where he lived under more pleasant conditions. He was befriended there by Cardinal Richelieu, who prevailed upon the King of France to give him a pension, and he died in Paris at the age of seventy-one.

Now this monk, as I said, coming under the influence of the New Learning, naturally was led to study Plato, and as with Sir Thomas More so with Campanella, you find that the influence of Plato upon him was very great. Most of Campanella's life before he was imprisoned was spent in Naples, and the Naples of that time was apparently a place which deserved, though in a different sense from which it was meant, the proverbial saying, "See Naples, and die," for, if one is to believe Campanella's Utopia, it was a mass of poverty, and degradation, and was even, to a considerable extent, a home of chattel-slavery. It is not unlikely, indeed, that, just as it was the condition of England which had roused Sir Thomas More to think out his theory of economic and social reconstruction, so it was this personal experience of conditions at Naples which induced Campanella to write his Utopia, *The City of the Sun*.



TOMMASO CAMPANELLA.

According to Campanella, the *City of the Sun* was a community which relied, in a most modern way, upon the influence and the importance of a thorough education. Any one would think, in reading the *City of the Sun*, that Campanella was a modern German professor of education. The whole city was, practically speaking, an embodiment in stone of all the knowledge of the times. Campanella pictures his city as being surrounded by seven concentric walls, and on each of these walls was carved all the knowledge of astronomy, philosophy, history, natural science, and other branches of learning, that was then available; and it was carved in that prominent and arresting way so that no citizen, no man, woman, or child, should be able to overlook it. Then we find that the most important governors of the city were men who represented various aspects of education: that is to say, those highly placed individuals who had the control of the destinies of the people were men grounded in metaphysics, in history, in philosophy, and in the various subjects which interested the educationalists of that period; and it was their business to see that the mental and moral training of the people was kept up to the very highest possible standard.

Being under the influence of Plato, and realising the terrible social and economic condition of the city he knew best, Campanella made the social and industrial and economic sides of his Utopia communistic, gave them a communistic structure similar to that found in Plato's *Republic*, only a little more worked out in detail. He took the Platonic view that if we give people the opportunity of amassing private property we create a separation between them and their interests, and the community and its interests. And he went further; he took Plato's view, also, with regard to marriage. He held that the reproduction of the species was so important that it could not be left to individual caprice. As in Plato, we find the vague and tentative beginnings of a science of eugenics, so in Campanella we find a further extension of the basic idea of all eugenic theory—the idea, that is to say, of the conscious selection of parents in order

that a proper race should be bred. Campanella, like Plato, gives to women a perfect equality with men; but, unlike Plato—who confines the principle of equality to the class which was supposed to carry on the government of the city—extends it to all sections of the community. In Campanella's city, not only in the governing section, but in all classes of society, the women are on equal terms with the men, and are given the same opportunities in every possible branch of activity, in ruling, in industry, and in the Arts.

In *The City of the Sun* all work is honourable. No person is looked down upon, says Campanella, because he has to perform useful industrial occupations. The children are definitely marked off, according to indications given by their budding faculties, for careers in the various occupations necessary for the carrying on of the work of the community. Their education is undertaken by the State. They are not left with their parents, because Campanella shared the Platonic view that the establishment of the family, like the institution of private property, creates a division between the private interests of the individuals forming the community and the interests of the community as a whole.

Finally, with regard to the religion of this Ideal Community. Here I wish you to remember what I said a few moments ago about Campanella being a monk. One would have thought that a member of a Christian Order would have held that any community meriting the title of "ideal" would naturally be strictly orthodox in its religion; that is to say, it would have been Roman Catholic or have embodied some form of the Christian religion. But instead of that we find this disciple of Plato, although a member of the Roman Catholic Church and a member of one of the strictest Orders of that Church, declaring openly and frankly that, in his opinion, the ideal religion for an ideal community was the worship of the force which is represented by the Sun. I mention that particularly, because it shows what a tremendous influence the New Learning, especially the Greek philosophy (which was a part of the New Learning), exercised over

the minds of thinking men of this period, even over men who were strongly under the influence of the great organisation of the Roman Catholic Church ; and it shows, with striking distinctness, how much of freedom of thought existed among cultivated men of this period. In spite of the almost overwhelming power of the Church, it is quite evident that, among the class of men who thought over and discussed matters of philosophy and religion, in those days, there was a great deal more of what we should call genuine " free thinking " than we might have suspected to have been the case.



LORD BACON.

On the whole, it cannot be said that Campanella's *City of the Sun* has had very much influence upon the thought of social reformers, because fundamentally, it is nothing more than a paraphrase of Plato's Republic, with a considerable additional democratic idea added to the Republic. And so I will leave *The City of the Sun* and glance for a moment at the next great Utopian, namely Lord Bacon.

Here again we have a man who was profoundly impressed with the necessity and the power of knowledge, and in the

Utopian fragment we have, entitled the *New Atlantis*, we see how completely this idea dominated the mind of the writer. The whole of what we have of the *New Atlantis* is, indeed, nothing more than an attempt to picture the great educational institutions which, in the mind of Bacon, were necessary for the building up of an Ideal Community. Bacon's great contribution to human thought was the insistence upon the necessity of a close experimental study of all phenomena and the non-acceptance of mere tradition in matters of human knowledge ; hence his great educational establishments in the *New Atlantis* were composed very largely of laboratories where men could make experiments, where they could, as far as was possible, penetrate behind the outer phenomena which we see all around us, and thus—studying Nature, as it were, afresh—check and discriminate between the alleged facts that had been handed down to them from earlier and more imperfectly equipped generations of inquirers. Again, I have to say of Bacon, at least as far as his Utopian speculations are concerned, what I have said of Campanella, that he does not seem to have influenced particularly any school of social reformers or any individual social reformer.

So I pass on, omitting two or three centuries, to the last hundred and twenty years, at which point we come to our next great Utopian School, and arrive at a group of Utopians who have influenced thought very considerably since their time, and have been linked up, partly by their own desire and partly by the efforts of their followers, with distinct Utopian experiments, and with definite organised movements for social reform and social reconstruction.

Two of these Utopians were Frenchmen. The first is Saint Simon, who lived in the latter part of the eighteenth and the beginning of the nineteenth century, and who was very strongly influenced by the social criticism which had risen under the influence of the writings of Rousseau. Saint Simon was a very remarkable aristocrat, who traced his descent from Charlemagne and who, from the very beginning of his thinking career, was impressed with the necessity of

fitting himself for the achievement of something great in the world. It is said of him that he instructed his tutor and his valet to awaken him every morning with the phrase that he was destined to do some important work on behalf of humanity, and must therefore waste no time in the task of equipping himself for the great work. Being under the influence of Rousseau, St. Simon naturally turned to the existing social order in the hope of discovering what modifications would have to be brought about so that a better, a juster, and a better organised social system might be built up ; and, like all the other Utopians, he was struck, before all else, with the harm that was being done to society by the private ownership of property. And so, in sketching out the more perfect form of society of which he dreams, he falls into line with all the other Utopians, and bases the structure of his ideal community upon the common ownership of practically all forms of property. St. Simon, however, was a little more practical than the other Utopians. He really wanted his ideas carried into practice ; and so he advocated that persons of influence and of property should voluntarily come together for the purpose of making experiments for the building up of ideal communities on his plan. The citizens of these communities were to be graded according to their ability. There was to be no democracy, as we understand the word "democracy" in England ; there was to be a governing class, consisting of people selected for the exercise of authority because of their special powers, and selected not from below but from above. These people were not, however, to enjoy any more material wealth than the ordinary members of the community ; they were to be rewarded for the extra work and thought they would have to give to the community by the knowledge of their authority and the pleasure of exercising it.

The influence of St. Simon was very considerable upon the social thought of his time, inasmuch as, on the one hand, those ideas brought into existence the beginnings of the modern socialist movement in France, and, on the other hand, they were, to a considerable extent, it is said, influential in

shaping the philosophy of Auguste Comte ; and, moreover, quite a number of persons of considerable ability and considerable property joined together to form a community, on his lines, in the neighbourhood of Paris.

I do not wish, this evening, to deal with this practical experiment in St. Simonism, because I propose to touch upon it next week, when I come to describe the actual results not only of this experiment, but of a large number of other experiments, in the formation of ideal communities. I only wish to touch upon one aspect of it, and it is always the most difficult aspect. The failure of the experiment made by the followers of St. Simon in their Community did not arise because of any friction in connection with the ownership or the management of the material side of the Community, but it arose over the very, very difficult problem of the relation of the sexes. The followers of St. Simon not only attempted to carry out communism in the matter of property, but they attempted, it is said, to carry on the Platonian view of the sex relations. The result was that friction arose within the Community itself. There was a split among the followers of St. Simon ; and, following on the split, the Community was suppressed as being a scandal to the people of France. I want, however, to say, with regard to St. Simon as well as to the next man I have to touch upon, and also with regard to practically all those thinkers who have advocated unconventional ideas about sex relationships, that they were men of personally unblemished reputations, that their morality, in the one sphere of life in which they were so very unconventional and unorthodox in theory, was absolutely spotless. In spite of St. Simon's unconventional idea with regard to the theory of sex relationship, no reflection of any kind can be cast upon his own life in that connection.

And so with our next Utopian—also a Frenchman—Fourier. Fourier was of quite a different type from St. Simon. He was not an aristocrat, but the son of a small shopkeeper ; and very early in life he had been struck by the dishonesty which was rampant in the commercial life of his city. Having, when quite young, been given a

position in the shop of his father, he suddenly discovered that in business, at least in business as carried on in his city, it was very wrong to tell the truth. He found himself in hot water, because he would tell the customers, who came to his father's shop, what was the real quality of the goods! For this crime his father chastised him very severely; and he states in his biography that it was that first drew his attention to the way in which trade and commerce and the industrial and commercial life generally, were carried on.

I might mention here, by the way, that



FOURIER.

this idea of telling the truth about the quality of the goods you sell has been revived in France in a very practical shape, showing that Fourier has had a certain amount of influence even on the current thought of the ordinary working man. You doubtless have heard a good deal lately of Syndicalism and what is called *sabotage*. *Sabotage* means that you take your money for doing your work, but you do it as badly as you can. That is the common theory, but there are several variations in the form of

sabotage. For instance, one way of earning your money and at the same time upsetting your employer is to carry out his instructions literally; and the provincial workmen of France, and the railway workmen of France, have caused a great deal of trouble to their superiors by insisting that they must work to the very letter of their instructions, and not use any judgment at all. Another way is the way indicated by Fourier. The shop assistants in various shops in France have caused a great deal of trouble by using, as a form of *sabotage*, the telling of the truth about the various articles they were selling, on behalf of their employers, to their customers.

Now Fourier, as I have said, having been brought face to face with this indication of the dishonest way in which trade and commerce were being carried on, set himself to study the whole system of the existing social and industrial order; and he, exactly as St. Simon and the other Utopians had done, held that the whole trouble arose, on the economic side and the industrial side, owing to the private ownership of property—the only difference was that he carried the analogy somewhat further, and included in his condemnation the private ownership of land and capital. He advocated the establishment of small communities all over the country, in which the land and capital should be, so to speak, "pooled." Rights over this land and capital should then be distributed, in varying degrees, according to capacity, the efficient and capable enjoying a larger share than their inferiors. You will note there is a difference here between the communism of St. Simon and that of Fourier. Fourier departs from the idea of complete ownership and suggests that while land and capital should be, in a certain sense, common property, yet the rights over such land and capital should be individual, and the amount or the strength of the right should vary with the individual.

The scheme is, in fact, something on the lines of the idea of Hilaire Belloc, that we should have, instead of the existing state of society, something he calls the "distributive" state. The distinction

that and socialism and communism being very much the distinction that Fourier makes. Let me give you a concrete example. The Socialist would say that you should nationalise your railways and that ultimately no individual at all should own a share in the railway, any more than an individual holds a share in a road ; that the value of a share should be gradually paid off, and that the property in the railway should remain absolutely in possession of the people through their representatives of the railway department. Mr. Belloc, on the other hand, would say that you ought to divide up the value of the railway amongst the individuals of the nation, giving each one, let us say, one or two shares ; and that any surplus on the working of the railway, instead of being put into a State Exchequer for any State purpose, should be divided amongst the members of the community according to the number of shares they possessed, care being taken that nobody should be able to get hold of the shares belonging to anybody else. That idea, which Mr. Belloc promulgates in a book known as *The Servile State*, was an idea which you will find in Fourier's description, of his ideal community.

I should like, before passing away from Fourier, who was a most interesting individual in many ways, to point out that, as distinct from the older Utopians, Fourier had a complete cosmology and a psychology which is distinctly his own, a good deal of which is very foolish but a good deal of it is very far-seeing. He foresaw, for instance, the invention of flying machines ; he foresaw the invention of many other modern forms of machinery which have been exceedingly helpful to industry. He held that what one had to do with regard to the organisation of labour was to give it more the aspect of play, and take away from it the compulsory nature which is allied to it in the minds of the great majority of the population. He insisted that there was in man a very large measure of demand for activity, and that if work could be so organised as to satisfy that demand for activity, a good deal of the objection to work, as such,

which has ordinarily to be overcome by compulsion, the fear of starvation and other incentives, could be got rid of. Moreover, in his philosophy there was a considerable amount of revolt against the rationalism of the eighteenth century. I suppose a number of you must be students of literature, and you have possibly been struck with the fact that the eighteenth century, which was so cold and formal and so fond of logic and of reason, actually gave birth, towards its close, to a tremendous revolt against the subordination to reason of imagination and instinct. Fourier, for example, insisted that what men wanted was freedom from a good many of the restraints which so-called reason had imposed upon them, and that they stood in need of a revival of the belief in instinct and passion. In England that revolt, as I suppose many of you will remember, was voiced best perhaps by William Blake, who insisted that it was totally wrong to put reason on a pedestal and to give it the supreme dominion over men ; that reason was really nothing more than a subordinate instrument which you could use as a guide, but not as a creative force ; that reason itself was as it were, an alien thing and that the real creative force in man was something far superior to reason which he called "imagination," and that the true office of reason was to be a guide to the imagination and not an independent creature force. It was not a thing you should worship ; the thing you should worship was human imagination, which he calls the divine part of man. Fourier, using somewhat different phraseology, has the same idea, that progress had been stopped, and that a very inefficient and corrupt state of society had been created, very largely because men had been worshipping cold reason and had not allowed their passions and their imagination to have sufficiently free play.

I must now pass on and take a big leap from the beginning of the eighteenth to the close of the nineteenth century. The next Utopian whom I have to bring to your notice is a man who has not been dead for many years ; and that is the poet, the artist and the craftsman, William Morris.

The reason why William Morris wrote his *Utopia* is quite obvious, because, unlike the other Utopians, he has written very broadly and very lengthily. The reason why he set his imagination to work to picture, what he considered to be a much better state of society than the present, the reason which you will find coming up over and over again in his writings where he explains his attitude, is the revolt that rose up in him, as an artist, against the ugliness, the dirt and the meanness of the industrial system of the nineteenth century. I need not enlarge upon this. I suppose some of you have perhaps not been so unfortunate as to live in the Potteries, but you may have visited the Potteries. You may have visited some of the industrial cities of the north of England, and you can quite imagine that a man with any artistic feeling whatever, who, moreover, had felt some of the glories of the freer life of the people who lived before the modern industrial period, that such a man must have been struck when he came face to face with the social and industrial conditions prevailing in those centres of which I have spoken.

And so side by side with his career as a poet and a craftsman and as a socialist agitator, William Morris took up the rôle of the creator of a Utopia, and that Utopia is called "*News from Nowhere*." In the book of that name William Morris describes how he dreamed himself into a later period than the present one after the great industrial and social revolution had taken place. In that Utopia which followed the social revolution, there was no place for modern industrialism. Machine industry had been swept on one side as degrading, as soul-destroying, and men had gone back to a simpler and more natural life. The glories of craftsmanship had been revived. People lived less in towns and more in the country. They ceased to take much interest in politics, as we understand politics; they had very little central government; opinion had become localised, people lived, as I have said, more in the country where less government is required than in towns; and, in a word, society had gone back to a simpler and less complex state of things.

I do not know that there is very much to learn from William Morris's *Utopia*; it is more the dream of the artist than the constructive work of a statesman. It has been said that, in *News from Nowhere*, everybody seems to be earning a living by making hay or by going out to milk cows in green silk dresses. Perhaps that is a little unfair. The accomplished literary style does, there can be no doubt, cover up a multitude of deficiencies; and it is no injustice to Morris to say that his Utopian dreams are rather a revolt against existing conditions than a piece of genuinely



Photo.]

[London Stereoscopic Co.  
WILLIAM MORRIS.

constructive work, showing how society can really be built up on better lines. But it has this one distinctive feature, that, whereas the older Utopians failed to make any suggestions as to how their Utopias could be realized beyond, so to speak, getting hold of a piece of land and inducing a number of people to live on it, with a view to making a voluntary experiment in the very midst of the present capitalist system, William Morris, in *News from*

*Nowhere*, tried to picture how, out of the existing condition of things, the revulsion of feeling against the modern industrial system would, of itself, inevitably create a great movement which would bring to existence this Utopia which he describes so beautifully in *News from Nowhere*.

I need hardly say that, being a communist, the social foundation which William Morris selected for his Utopia was that of communism; and the influence of Plato once more appeals in the abolition of marriage. The relationship of the sexes is a purely



EDWARD BELLAMY, author of "Looking Backward."

*Reprinted from "Great Thoughts."*

voluntary one; in a way, it is even more unconventional than it was in Plato, and is moreover, from one point of view, quite unsocial. For, whereas Plato is strongly influenced by the social necessity of having a good race of people, and for that reason abolishes marriage as ordinarily understood, in William Morris's Utopia the idea of the abolition of marriage comes about through Morris's desire to give the people as great a measure of freedom as possible, even a measure of freedom which, in my opinion,

is incompatible with the very existence of all social order and social convenience.

I have no time to touch upon the American Utopia *Looking Backward*. It made a very great impression on people twenty years ago or more, when it was first written and published. The attempt to work out in detail the many-sided life of a great organised community does not strike one in *Looking Backward* as being particularly "alive" and convincing. The social foundation again is socialistic, or communistic. All the Utopians have, as we have seen, placed very great importance upon the abolition of private property, at least in land and capital; but in the Utopia described in *Looking Backward* there is a kind of feeling that everything is composed of right angles—everything is so orderly and so straight—so rigid and inelastic. One feels, in short, that one would get very tired of living in the place described in *Looking Backward*.

Now I come to my final Utopian, and that is Mr. H. G. Wells. He has described the loveliest Utopia that has ever yet been written. Mr. Wells' Utopia is, perhaps, more a criticism of the existing state of society than the detailed description of a newer and better order. But, nevertheless, in spite of the fact that there is a good deal of criticism of the existing state of society in the "Modern Utopia," as Mr. Wells calls it, there are a very large number of highly suggestive and valuable ideas with regard to the organisation of the state in the future. And the striking thing about it is that it is not a logical Utopia, that is to say, it is not, as the Utopia of Plato, or St. Simon, or Campanella, or Fourier are, based on the logical application of a single idea say with regard to property—but is one of a quite refreshing elasticity. Mr. Wells is capable of seeing, as all of us see, that no idea about the ownership of property or about sex relationship can be applied in its logical fulness to any form of society; that there must be variations; that there is nothing absolute about any of the ideas, no matter how useful or suggestive, which can be employed in a reconstruction of society. And so you find,

for instance, in Mr. Wells' "Modern Utopia," that although he, like all the other Utopians, is fundamentally socialistic, in that he believes that the community must have the last and the first word to say with regard to ownership of property, he sees, nevertheless, very clearly, that it does not at all follow that, in order to make society something like a decent institution, it is therefore necessary to "socialise," or make common property of all land and capital, let alone all forms of property. He recognises, that is to say, that, even presuming all these Utopians are right—and that of course is a matter for discussion—in the suggestion that a large amount of the evil that we see in the present state of society on the economic side is due to the private ownership of property, it does not, for that reason, follow that, in order to cure those evils, you have to get rid of the institution of private property altogether. It may be that you have only to modify it; it may be that only certain forms of property, if they are privately owned, bring forth evil; and so you find, in Mr. Wells' modifications of the theories of the older Utopians, that something which makes them seem more possible, more probable, and more capable of being applied to society.

Then again, Mr. Wells emphasises a point which modern women are discussing more and more, and which is creating not only interest among women, but among all men who are seeing that the present state of society is bound to be modified, no matter whether we like it or not, and that is what is called the economic independence of women. Plato, if you remember, and Campanella, and to a certain extent More, and to a certain extent also St. Simon and Fourier, all argue that women must be given an equal standing with men, in all departments of life, in an ideal community. Mr. Wells analyses this idea further, and points out that one of the reasons why women have had to be dependent on other individuals called men, is because motherhood places them at a disadvantage, that while women are the bearers of children it is necessary for their support to be found

by some other person, and the institution of marriage has provided that support; but that in the institution of marriage you have, without wishing it possibly, brought about the economic subjection of women in all cases where women have not been able to secure separate property for themselves. And so Mr. Wells works out the way in which women can secure equal rights with men in an ideal community, where the disadvantage of motherhood shall be neutralised; and he suggests that the way to do that is by giving the mother a claim



Photo.]

H. G. WELLS.

[Hoppe.

not simply upon her husband, but a claim for support from the community as a mother; so that, although she may remain the mate of a man in the ordinary marriage state as we understand it, she shall, nevertheless, not be economically dependent upon that man and thereby be dominated by him. Mr. Wells is the first man who has given emphasis to this particular fact which is now being driven home by thousands of women up and down the country; and, if alone on the ground that he given that emphasis, Mr. Wells' Utop

apart from all its other virtues, is very valuable.

Then one other point. Mr. Wells believes, as Plato believed, that the business of government, especially in a great and complex modern community, is a very difficult business; consequently, that special people will always have to be used for that particular business, if it is to be successful. Unlike Plato, however, Mr. Wells introduces a certain element of democracy into his Utopia. He suggests that all the great governmental functions, all the necessary work of the community, should be done by people who voluntarily give themselves to the work in a special order, and he takes as a name for that Order the Japanese word, the Samurai. He suggests that the only way in which you can get the work done, that is to say done efficiently, by people who have the capacity to do it, is by making it not a business which will be rewarded in the material commercial way, but which will be a reward in itself. And so, in Mr. Wells' Utopia, the Samurai are people who devote themselves to the work very much in the same way as men in Christian Orders devote themselves to the work of the Order they join; that is to say, their rewards are not material rewards but are simply the knowledge that they are carrying on the work unselfishly, and the pleasure which the exercise of power gives them. As distinct from the Utopia of William Morris, which was the revolt of the artist against modern conditions, one can see that Mr. Wells' Utopia is the revolt of the man of science; not against machinery,

for Mr. Wells loves machinery in the same way as William Morris loved old tapestry and old missals; the revolt of the man of science is not against the machines, but against the middle and the disorder and the chaos that exists in modern society. You see as you read Mr. Wells, not only in the Utopia but in his other works of a social and economic character, that he feels, as many other men of science feel, that if mankind is capable of inventing the marvellously complex and delicate machinery which carries on a large amount of the industry producing the wealth of a modern community, then, if men would only put their brains to it they could with the same ability and success, create a social system far superior to that in which we now live. If the mind of man could be deflected for a short time from the work of creating instruments for producing wealth, to the work of creating a society where the distribution of wealth would be juster and more equal, then the task could be easily accomplished. It was with that idea that Mr. Wells wrote his Utopia, and it was with that idea that he put forward this Order of the Samurai which should devote itself to public work, not for material gain, but for the purpose of creating a higher and a nobler society than that which we see around us to-day. With regard to Mr. Wells' influence on current practical movements I shall have a word to say next week when we discuss some practical experiments in the formation of ideal communities.

W. S. SANDERS.

(To be continued.)



Hard it is  
To pierce that veil divine of various shows  
Which hideth Me; yet they who wor-  
ship Me  
Pierce it and pass beyond.

*Song Celestial,* EDWIN ARNOLD.—

What does your anxiety do? It does not empty to-morrow, brother, of its sorrows; but ah! it empties to-day of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it come.—IAN MACLAREN.

## LADY ESTHER STANHOPE ET LAMARTINE.

**I**N 1832, au cours de son voyage en Orient, le poète Lamartine rencontra une femme extraordinaire. C'était Lady Esther Stanhope, nièce du fameux ministre anglais, W. Pitt. Sur une des montagnes du Liban, voisine de l'antique Sidon, dans une solitude presqu' inaccessible, se dresse au milieu d'un jardin féérique la demeure de celle que les Arabes proclamèrent "reine de Palmyre."

C'est là qu'elle passe ses jours dans le recueillement et la contemplation,

Et que, livrant ses nuits aux sciences des Mages,

Elle s'élève à Dieu par l'échelle des sages.

Au cours de la visite que lui fit le poète, et où Lady Stanhope lui annonça le rôle politique qu'il devait jouer un jour, il fut longuement question d'un futur Messie. C'est dans son voyage en Orient que Lamartine a écrit le récit de cette visite.

Voici de larges extraits de cette curieuse conversation, où Lady Esther proclama la venue d'un futur Sauveur. Le lecteur verra que ce qui empêcha Lamartine d'accepter dans toute sa teneur le message de la prophétesse, ce fut de méconnaître la vraie nature du Christ telle que nous la révèle l'enseignement théosophique.

"... Vous êtes venu de bien loin pour voir une ermite, soyez le bienvenu ; je reçois peu d'étrangers, un ou deux à peine par année ; mais votre lettre m'a plu, et j'ai désiré connaître une personne qui aimait comme moi Dieu, la nature et la solitude. Quelque chose d'ailleurs me disait que nos étoiles étaient amies et que nous nous conviendrions mutuellement. Je vois avec plaisir que mon pressentiment ne m'a pas trompée, et vos traits, que je vois maintenant, et le seul bruit de vos pas pendant que vous traversiez le corridor, m'en ont assez appris sur vous pour que je ne me repente pas d'avoir voulu vous voir. Asseyons-nous et causons. Nous sommes déjà amis.

—Comment, milady, honorez-vous si vite du nom d'ami un homme dont le nom et la

vie vous sont complètement inconnus ? vous ignorez qui je suis.

—C'est vrai ; je ne sais ni ce que vous êtes selon le monde, ni ce que vous avez fait pendant que vous avez vécu parmi les hommes ; mais je sais déjà ce que vous êtes devant Dieu. Ne me prenez point pour une folle, comme le monde me nomme souvent ; mais je ne puis résister au besoin de vous parler à cœur ouvert. Il est une science, perdue aujourd'hui dans votre Europe, science qui est née en Orient, qui n'y a jamais péri, qui y vit encore. Je la possède. Je lis dans les astres. Nous sommes tous enfants de quelqu'un de ces feux célestes qui présidèrent à notre naissance, et dont l'influence heureuse ou maligne est écrite dans nos yeux, sur nos fronts, dans nos traits, dans les délinéaments de notre main, dans la forme de notre pied, dans notre démarche ; je ne vous vois que depuis quelques minutes ; eh bien ! je vous



connais comme si j'avais vécu un siècle avec vous. Voulez-vous que je vous révèle à vous-même ? voulez-vous que je vous prédisse votre destinée ?

—Gardez-vous en bien, milady, lui répondis-je en souriant ; je ne nie pas ce que j'ignore ; je n'affirmerai pas que dans la nature visible, et invisible, où tout se tient, où tout s'enchaîne, des êtres d'un ordre inférieur, comme l'homme, ne soient pas sous l'influence d'êtres supérieurs, comme les astres ou les anges, mais je n'ai pas besoin de leur révélation pour me connaître moi-même,—corruption, infirmité et misère ! —Et quant aux secrets de ma destinée future, je croirais profaner la divinité qui me les cache, si je les demandais à la créature. En fait d'avenir, je ne crois qu'à Dieu, à la liberté et à la vertu.

—N'importe, me dit-elle, croyez ce qu'il vous plaira ; quant à moi, je vois évidemment que vous êtes né sous l'influence de trois étoiles heureuses, puissantes et bonnes, qui vous ont doué de qualités analogues et qui vous conduisent à un but que je pourrais, si vous vouliez, vous indiquer dès aujourd'hui. C'est Dieu qui vous amène ici pour éclairer votre âme ; vous êtes un de ces hommes de désir et de bonne volonté dont Il a besoin comme instruments pour les œuvres merveilleuses qu'Il va bientôt accomplir parmi les hommes. Croyez-vous que le règne du Messie arrive ?

—Je suis chrétien, lui dis-je, c'est vous répondre.

—Chrétien ! reprit-elle avec un léger signe d'humour ; moi aussi je suis chrétienne ; mais Celui que vous appelez le Christ n'a-t-il pas dit : " Je vous parle encore par paraboles, mais celui qui viendra après moi vous parlera en esprit et en vérité." Eh bien ! c'est celui là que nous attendons ! Voilà le messie qui n'est pas venu encore, qui n'est pas loin, QUE NOUS VERRONS DE NOS YEUX ET POUR LA VENUE DE QUI TOUT SE PREPARE DANS LE MONDE ! Que répondrez-vous et comment pourrez-vous nier ou rétorquer les paroles mêmes de votre évangile que je viens de vous citer ? quels sont vos motifs pour croire au Christ ?

—Permettez-moi, repris-je, milady, de ne pas entrer avec vous dans une semblable

discussion ; je n'y entre pas avec moi-même. Il y a deux lumières pour l'homme, l'une qui éclaire l'esprit, qui est sujette à la discussion, au doute, et qui souvent ne conduit qu'à l'erreur et à l'égarement ; l'autre qui éclaire le cœur et qui ne trompe jamais ; car elle est à la fois évidence et conviction, et pour nous autres, misérables mortels, la vérité n'est qu'une conviction. Dieu seul possède la vérité autrement et comme vérité ; nous ne la possédons que comme foi ! Je crois au Christ, parce qu'Il a apporté à la terre la doctrine la plus sainte ; la plus féconde et la plus divine qui ait jamais rayonné sur l'intelligence humaine. Une doctrine si céleste ne peut être le fruit de la déception et du mensonge. Le Christ l'a dit, comme le dit la raison : Les doctrines se connaissent à leur morale, comme l'arbre se connaît à ses fruits ; les fruits du christianisme, je parle de ses fruits à venir, plus que de ses fruits déjà cueillis et corrompus, sont infinis, parfaits et divins ; donc la doctrine elle-même est divine ; donc l'auteur est un verbe divin, comme il se nommait lui-même. Voilà pourquoi je suis chrétien, voilà toute ma controverse religieuse avec moi-même ; avec les autres, je n'en ai point ; on ne prouve à l'homme que ce qu'il croit déjà.

—Mais enfin, reprit-elle, trouvez-vous donc le monde social, politique et religieux bien ordonné ? et ne sentez-vous pas que tout le monde sent le besoin, la nécessité d'un révélateur, d'un rédempteur, du messie que nous attendons et que nous voyons déjà dans nos désirs ?

—Oh ! pour cela, lui dis-je, c'est une autre question.

Nul plus que moi ne souffre et ne gémit du gémissement universel de la nature, des hommes et des sociétés. Nul ne confesse plus haut les énormes abus sociaux, politiques et religieux. Nul ne désire et n'espère davantage un réparateur à ces maux intolérables de l'humanité. Nul n'est plus convaincu que ce réparateur ne peut être que divin ! Si vousappelezcelàattendre un messie, je l'attends comme vous, et plus que vous je soupire après sa prochaine apparition ; comme vous et plus que vous, je vois dans les croyances ébranlées de l'homme, dans le tumulte de ses idées, dans le vide de son cœur, dans la dépravation de

son état social, dans les tremblements répétés de ses institutions politiques, tous les symptômes d'un bouleversement et par conséquent d'un renouvellement prochain et imminent. Je crois que Dieu se montre toujours au moment précis où tout ce qui est humain est insuffisant, où l'homme confesse qu'il ne peut rien par lui-même. Le monde en est là. Je crois donc à un messie voisin de notre époque; mais dans ce messie, je ne vois point le Christ, qui n'a rien de plus à nous donner en sagesse, en vertu et en vérité; je vois celui que le Christ a annoncé devoir venir après Lui, cet esprit saint toujours agissant, toujours assistant l'homme, toujours lui révélant selon les temps et les besoins, ce qu'il doit faire et savoir. Que cet esprit divin s'incarne dans un homme ou dans une doctrine, dans un fait ou dans une idée, peu importe, c'est toujours lui; homme ou doctrine, fait ou idée, je crois en lui, j'espère en lui et je l'attends, et plus que vous, milady, je l'invoque. Vous voyez donc que nous pouvons nous entendre et que nos étoiles ne sont pas si divergentes que cette conversation a pu vous le faire supposer.

Elle sourit, ses yeux, quelquefois voilés d'un peu d'humeur pendant que je lui confessais mon rationalisme chrétien, s'éclairèrent d'une tendresse de regard et d'une lumière presque surnaturelle.

—Croyez ce que vous voudrez, me dit-elle, vous n'en êtes pas moins un de ces hommes que j'attendais, que la Providence m'envoie et qui ont une grande part à accomplir dans l'œuvre qui se prépare. . . .

Ici l'entretien cesse de nous intéresser. Lamartine nous décrit, quelques pages plus loin, le jardin merveilleux de sa mystérieuse hôtesse, où Lady Stanhope lui permit de voir une curiosité qui se rapporte à notre sujet. Voici le récit de Lamartine :

“Puisque la destinée vous a envoyé ici, et qu'une sympathie si étonnante entre nos astres me permet de vous confier ce que je cacherais à tant de profanes, venez, je veux vous faire voir de vos yeux un prodige de la nature, dont la destination n'est connue que de moi et de mes adeptes; les prophètes de l'Orient l'avaient annoncé depuis bien des siècles, et vous allez juger vous-même si ces prophéties sont accomplies.”

Elle ouvrit une porte du jardin qui donnait sur une petite cour intérieure, où j'aperçus deux magnifiques juments arabes de première race et d'une rare perfection de forme : “Approchez, me dit-elle, et regardez cette jument baie; voyez si la nature n'a pas accompli en elle tout ce qui est écrit sur la jument qui doit porter le Messie : elle naîtra toute sellée.” Je vis en effet sur ce bel animal un jeu de la nature assez rare pour servir l'illusion d'une crédulité vulgaire chez des peuples demi-barbares : la jument avait au défaut des épaules une cavité si large et si profonde et imitant si bien la



LAMARTINE.

forme d'une selle turque, qu'on pouvait dire en vérité qu'elle était née toute sellée et, aux étriers près, on pouvait en effet la monter sans éprouver le besoin d'une selle artificielle ; cette jument, magnifique du reste, semblait accoutumée à l'admiration et au respect que Lady Stanhope et ses esclaves lui témoignent, et pressentir la dignité de sa future mission ; jamais personne ne l'a montée, et deux palefreniers la soignent et le surveillent constamment sans la perdre un seul instant de vue.

—[Lamartine. *Voyage en Orient*, T. 1, page 224 et seq.; Edition de la Société Belge de Librairie. Bruxelles, 1838.] PIERRE WHITE.



## THE WAY OF THE CROSS.



EVERY true Believer, the man to whom Religion is a vital Reality, arrives at a definite point in his evolution when he is forced to become an enquirer, compelled to examine the origin of his Faith, and the why and wherefore of Belief; when, if his Citadel is to stand at all, he must look to its foundations. The Citadel does not, very often, stand the test. "Faith is the evidence of things unseen," he tells himself. "Yes," replies the inner voice, "but not *blind* Faith, the Faith which answers the requirements of 'the Light which lighteth every man,' the Divine Intuition." "There must be things we cannot understand," he argues. "But the Light, Intuition, is Understanding." "There must be mysteries," he cries. "Yes, but where are they?" He has come to the root of the whole matter. The early Church, in its fierce fight with the Gnostics, proclaiming that knowledge and wisdom had no place in Christianity, mistaking the ignorance of the little child for its dependence, as qualifying it for the Kingdom of Heaven, destroying all evidence of Inner Teaching, denying Initiation, to which it held the key, the value of which it *must* have known, may, according to its lights, have been right in thus dealing with the children of the Faith, but it forgot that some day the child would grow to man's estate, and that to its questions there would be no answer. "These are the facts," says the man; but facts are dead things, without an inner meaning. "This is the Veil," says the man; "but where is the Holy of Holies behind the veil?" "This is the Ark of the Covenant; but where is the Light which ever surrounded it?" "This is the Truth"; but the test of Truth is, that it should be eternal; the same Yesterday, To-day, and To-morrow. Truth, to be Truth, cannot be true at one point in Time—

it is a living thing eternally enacted. "Before Abraham was, I am," says the Eternal Truth of all that is. Then the man retires into the deepest recesses of his Being, and, in that inner Temple, the true Holy of Holies goes through his first Initiation, and, taught by the Light, finds the mystery of the Christian Religion to be this: that it is not the history of one Son only, but of all; the true biography not of one, but of all potential Christs.

According to the Gospel: He is born of Spirit into Matter, and for a time "is subject" unto Matter; eventually He goes up to Jerusalem, and in the Temple discusses with the Doctors—that is, questions and examines the exoteric Teaching; and, to the reproach of his earthly parents, replies, as one and all must some day reply: "Wist ye not that I must be about my Father's business." Yet he returns to his home, and with his mother, ever the expression of brooding Love, ponders these things in his heart, while performing his earthly duties, waiting for the Infant Christ to grow to the "fulness" thereof. The Baptism is the consummation of this stage; a willing sacrifice, he descends into the waters of Purification, and, re-born of the Spirit, in that supreme moment, is accepted by the Father, in the immortal pronouncement: "This is My beloved Son in Whom I am well pleased." From these spiritual heights he is driven by the rallying powers of Evil into the Wilderness, the wilderness of loneliness and doubt, where Life shows him all it has to offer—Principalities and Powers, the easy path of worldliness, paved with earthly joys and success, and its alternative, of Renunciation, Hunger, and Loneliness, Persecution, Desertion, and Crucifixion; and if he is to remain the Son, he has to choose. The struggle is a fierce one. The Prince of

this World is glib of tongue, and has much to offer, and it is not easy to take the road which will lead him to be "reviled and despised of men." But the choice is made, and the great Temptation once resisted, "il gran riscito" once denied, the Spirit, which generated him, hurls the Tempter from his pedestal, and "Angels come and minister" to the fainting soul. He now returns amongst his fellows, for his work lies in the objective world ; but he returns with expanded Consciousness. The narrow limits of place and family no longer hold him ; his "Mother and his brethren" are those who do the will of His Father, his arms are outstretched to all Humanity, already the Mystic shadow of the Cross, and his mission is to bring to light the Brotherhood of Man. A small band of friends surround him, understanding imperfectly ; and to him come the maim, the blind, and the halt ; for the power of the Spirit is most fully felt by those who starve at this world's banquet, and the Man of Sorrows is the only host whose portals are always open to them. But, in that they reverse the Law, and come only to get ; their Love lacks the eternal, and cannot endure ; and so in dark days, even these fall away, and the Man starts on his last pilgrimage of loneliness and agony, the eternal Passion of the Christ. In the night of the Spirit, he enters the gates of his Gethsemane, and in that darkness comes his last and final Temptation, though the victory is won before it begins. Not one hour can even the last devoted friends watch with him ; they are "wrapped in slumber," unconscious of his struggle, unconscious of his agony ; and alone, to the silence, the Man makes the final appeal of the Physical : "If it be possible, let this cup pass from me," and the complete self-surrender of the Spirit to the

will of its eternal Father : "Nevertheless not as I will, but as *Thou* wilt." This is the supreme moment of the Human Drama, after which the betrayal of Love, the complete misunderstanding of his whole life's work has no power to touch him, who, driven forward by the Sword of the Spirit, fatefully ascends his Calvary. There is naught but overwhelming Love and Pity for those who crucify, not *Him*, but the eternal Christ : "Father, forgive them, they know not what they do," and then the cry of anguish, resounding down the ages, as the Man turns, for the last time, from the God without, to find the God within : "My God, my God, why hast thou forsaken Me," and the Man upon the Cross merges into the risen Christ, the Christ triumphant, and ascends to the Right Hand of His Father. And to be at His Right Hand, is, to consciously co-operate in that great work of evolution, which is the consummation of the Logos, the Word which ensouls and "was made flesh." *This* is "the Son," the eternal Christ-principle, of which the Cross has ever been the outer manifestation, the symbol of the God nailed upon the Cross of Matter.

No longer, to the Man, is the Cross the emblem of suffering ; it has become the Banner of all Religions. It is still the symbol of his Faith, to which he bows with passionate devotion and reverence ; for it is the Symbol of symbols, the Master-Symbol of Creation, the Way, the Truth, and the Life. It stands, poised above him in Eternity, for the Eternal Sacrifice of the Son, the outpouring of Divine Love, the Divine Man crucified in Space, with arms outstretched, who accomplishes the true atonement, *not* "by conversion of the God-head into Flesh," but "by taking of the Manhood unto God."

L.L.

Most of us believe either because those whom we fully trust tell us that a Great World-Teacher is coming, or because we feel the conditions obtaining in the world to-day call for teachings which only a Great World-Teacher could give. Such belief has at its root I think the intuition rather than reason, although there are many arguments

to be brought from the reasoning standpoint.

I do not think that when we talk of the Coming of a Great World-Teacher that we merely mean that the Christ life must be born in us. I think the Order stands for the truth that a Great World-Teacher will come and live among us as did the Christ and the Buddha.

G. S. ARUNDALE.



*From the Painting by Botticelli.]*

THE VIRGIN AND CHILD, ST. JOHN THE BAPTIST,  
AND AN ANGEL.

[*The Medici Society, Ltd.*

## THE STAR, THE MOTHER AND THE CHILD.

**T**Hese three symbols, in all religions, point to one event, of which we, fixing our eyes on its physical manifestation, express as the coming of a Great Teacher.

In the Egyptian mystery the Star was not the foreteller of the coming of Horus the Deliverer, but of the outpouring which manifests itself as the Horus, the Krishna, or the Christ.

In Egypt, the great event on which the life of the land depended was the rising of the Nile, and this rising was heralded by the appearance of the Star, Sothis or Sept. When it appeared upon the horizon, the Egyptians knew that soon the life-giving flood would come down from the source of the Nile and spread over the land, renewing and revivifying the earth—no longer fruitful, because the fertility resulting from the last inundation was exhausted.

It is easy to translate this physical symbolism into spiritual quantities, and to see what it expressed in the mystery. The Nile is the stream of spiritual knowledge which is ever flowing down from its Divine Source, and once in every year or cycle, when the power of the last inundation or outpouring is spent, there comes a fresh outpouring, which breaks through the banks of the old stream, and flows over the earth, so that a fresh spiritual harvest may be sown and reaped by men.

Hence, the Star comes to be the Herald of the birth of the Teacher who is, so to speak, to be the outlet on the physical plane for the divine outpouring.

Thus, in the Christian religion—which is practically the re-embodiment of the old faith of Egypt—the Star is placed over the stable in Bethlehem because there was born into the world the physical vehicle through which the new outpouring was to take place.

In Egypt, the star Sothis rose heliacally with the Sun at the dawn of the first day of the Egyptian new year, the day upon which the sun god Ra again entered His boat that He might shed light and life upon the children of men.

So, also, at Bethlehem, the Star rose to herald in the new year or cycle; for once more the divine Ra had entered into His boat that, as the Christ, He might again



DEVAKI AND KRISHNA.  
(Moors Hindu Pantheon.)

give the light and life to the children of men.

There is another link in Egypt binding the Star, the Mother and the Child together.

We are told that, astrologically, the Star Sothis is the abode of Isis, which is true, because only when the Star appears does the mother appear that she may bring forth a Son and call his name Emmanuel, God with us.

In the Book of Ezekiel you find the idea of the inundation which in Egypt the Star heralded, worked out in a slightly different way.

In the 47th chapter is recounted the vision in which the prophet saw the temple of God.

And the angel showed him that from under the Eastern threshold a river ran down into the desert.

And the Angel prophesied to him that "by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed ; it shall bring forth new fruit according

to his months," "and the fruit thereof shall be for meat, and the leaf thereof for medicine."

These trees, that shall grow upon the banks of the river, and which shall bear fruit each according to his month, are the religions given to mankind that their fruit may be meat and their leaves medicine, to the children of men.

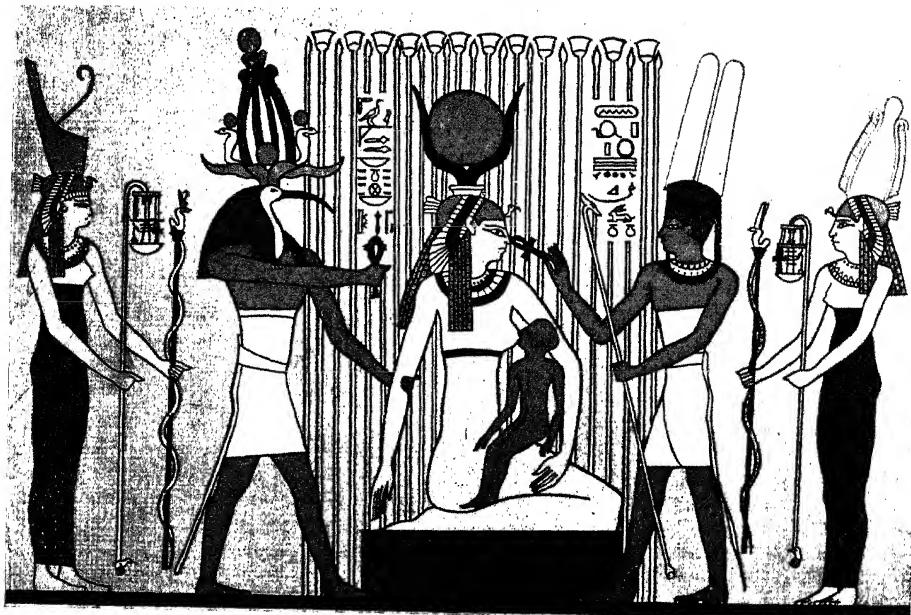
And the Angel gave the prophet the reason : "Because their waters they issued out of the sanctuary."

The waters all flow out of one Sanctuary, from one Divine Source, but through different channels on the physical plane.

Many times have the healing waters flowed forth to revivify the earth, and unless the Source is dried up, and the Sanctuary of God is no more, again will the waters rise and overflow their banks, that there may be a fresh spiritual seed-time upon the earth.

Once more shall the wise men see the Star in the East, and come to worship Him.

H. J. CANNAN.



*Reproduced from "The Gods of Egypt," page No. 208]*

ISIS IN THE PAPYRUS SWAMPS SUCKLING HORUS.

[By permission of the Publishers, Methuen & Co.]

## SOME DIFFICULTIES IN THE WAY OF PREPARATION.



**W**E have been told by our leaders that if we would be sure of recognising the great Teacher when He comes we must try now to grow a little like Him, so that when He is amongst us we may vibrate to the note which He will strike. Mrs. Besant has said : " Try to imagine what He must be, the Teacher of angels and men."

There may, however, be some danger that in thus building a mental image of what He will be, we shall be disappointed if, when He comes, He does not exactly correspond to that image of our building ; for it is certain that however lofty our conceptions, however pure our ideals, they can only represent a part, the whole being always beyond our reach. The finite cannot grasp the infinite, the imperfect cannot truly reflect the perfect. So, I repeat, that even our ideals may become prejudices, and act as stumbling blocks in the way of our recognition of the highest.

How are we to reconcile these two positions ? The necessity of building ourselves into His likeness, and the danger of making too concrete a picture of what He will be ?

It seems to me that there are certain broad outlines which we may safely follow, certain qualities which we shall surely need.

The first of these I should describe as *Bigness*, the power to escape from the circle of class, family, or national prejudice ; to realise that no one person, class or nation has a monopoly of wisdom. The more we can stretch our minds to embrace new points of view, new aspects of truth, the more possible will it become for us to understand

the teaching of the Lord. We are sometimes apt to imagine that He is coming exclusively to the Order of the Star in the East and the Theosophical Society, forgetting that He is a World Teacher, and His message will, therefore, concern the whole world : He will speak to each nation in its own mental language, to each man according to his own ideal. The more we are able to assimilate the thoughts and feelings of other nations, the more we can enter into the hopes and aspirations of our fellow-men, the more useful shall we be in His service. We have not been brought into touch with the Order for our own sakes, that we might enjoy more of the company of the great Teacher than others will do, but rather that in the years that lie before us ere His coming, we might train ourselves to be more efficient servants.

But to acquire this wider outlook means a good deal of effort on our part, and it is not gained by sitting with folded hands at our own fireside. Where it is possible we should travel, that we may add to our experience by learning something of the thoughts and customs of other nations. In so doing we should leave our insular pride and prejudice behind us, and go forth in the spirit of the learner, anxious and eager to find something in other nations which we may wisely imitate, rather than with the attitude, too common amongst English people, of thinking that every custom which differs from their own must necessarily be bad. It is obviously not possible for all members of the Order to travel, but it is possible for them to read about other nations, to try and understand them—possibly to correspond with members in foreign countries—and so come into touch with an outlook upon life different to their

own. We might all do a great deal more, also, in our own country to understand the problems of those amongst whom we live.

We believe that the Great Teacher is coming to help us to unravel the tangled skeins of modern life, to solve the problems insoluble for us, and we shall be able to help Him in this task in proportion to our understanding of the problems with which He will have to deal. Therefore, we should try to get into touch with as many persons and Societies as possible, who are making efforts to remedy our social evils, that we may learn from their greater experience, in order to place that knowledge at the service of the Lord.

But to do this effectually we shall need that other great quality which I have in mind, and that is *Sympathy*, the power of putting ourselves in the place of someone else, of looking at life through the eyes of men and women who differ from ourselves, and the more they differ the more we should try to understand them. We are all too much inclined to move only amongst the people whom we like, and who share, to a great extent, our own views of life, to read books which represent our own thoughts for us, even to take in the newspapers which reflect our own political opinions; but if we wish to enlarge our minds, we should try rather to understand the people and the opinions with which we do not agree, because the World Teacher will also have a message for them—a message which will leave us untouched, unless we have previously trained ourselves in this sympathy with points of view differing from our own.

We are hurt very often because other people show so little sympathy with our particular beliefs, but have *we* always shown to others the sympathy we demand? If we had a truer appreciation of the beliefs and ideals of other people, we might less often have cause to complain of their lack of sympathy towards us. In spreading the principles of our Order we are often disturbed because our hearers remain unconvinced, but we sometimes forget the preliminary step, which is to discover that common meeting ground where their ideas and ours can touch. We shall never convince people of the truth of our message, till we can show them that it has

led us to a larger sympathy with, and a deeper understanding of, the hopes and aspirations of all mankind. Sympathy does not mean that we must give up our own opinions, but that we must enlarge them. Let us be as steadfast and unswerving as we will in our own faith, while recognising that it can only represent one facet of truth, and that the man who differs from us may be just as near to the heart of things as we are ourselves, for no one has a monopoly of truth.

Another needful quality will be that of *Foresight*. We have to remember that the great Teacher will belong to *to-morrow*, whereas we, for the most part, belong to *to-day*, and many of us even to *yesterday*. We must try and grow into that world of *to-morrow*, which is already dawning, and of which He will be the embodiment and the pure expression. We must encourage the movements which are trying to express the new spirit, which we may define as the spirit of Brotherhood, Unity and Co-operation, and which is beginning to display itself in religion, morality, and social relations.

In religion we must try to co-operate with all that makes for unity, with every effort to overstep the barriers of creed and dogma, and to understand that the same great principles underlie all religions, that "God fulfils Himself in many ways lest one good custom should corrupt the world." If we would present the idea of the coming of a great Teacher to the members of the different religions, we must first understand and sympathise with their beliefs and ideas, so that we may be able to clothe our message in a form which will be acceptable to each faith. We shall also try and broaden our moral concepts, to remember that good and evil are only relative terms, and that the morality of one age is not necessarily the morality of another age. Moral codes only act as milestones to point the way along a road, and when once we have passed them they no longer help us. We have to try and see what is written on the milestone we are approaching, and we can be sure that it will mark a morality which recognises the unity of life, and the fact that an injury to one member of the human family means an

injury to all. This recognition would, for instance, revolutionise our whole penal system. Instead of regarding the criminal as an enemy upon whom the vengeance of society should rightly fall, we shall think of him rather as one who is mentally sick, and needs to be nursed back to health by love and understanding. There was a time when the social conscience had not awakened to its responsibility with regard to the physically sick, and disease was considered as a mark of shame ; but to-day we spend millions of pounds yearly on building hospitals and administering medical treatment to those who are sick in body. Surely the day will also come when we shall turn our prisons into hospitals for the sick in soul ; or, as prevention is better than cure, we shall so try to alter social conditions that there may be fewer sick needing treatment.

The recognition of the unity of life will also make us question the morality of accepting our lives at the expense of those less evolved brothers of ours, the animals, or, at least, if we accept the sacrifice we shall do so deliberately, understanding to the full what is involved by it, realising that

“ What we slay have given  
Meek tribute of the milk and wool,  
and set  
Fast trust upon the hands which  
murder them.”

This question of our responsibility towards the non-human kingdoms of nature is one that all of us must some day face. At present we accept the situation as we find it, and ask no questions lest the answers should disturb our peace of mind, but this attitude is hardly worthy of those who would serve the Lord of Compassion. In His spirit let us try to under-

stand our duty with regard to those who, though less evolved, yet share with us His life.

In our social and political outlook we have to get away from party strife, from that individualism which cripples, and strive after the true socialism, which is the practical realisation of brotherhood. We all eagerly embrace this theory of brotherhood when it enables us to claim kinship with the great ones of the earth, but the idea loses some of its charm when we are expected to acknowledge as brothers the criminal and outcast, and yet these are the brethren who need us most. The ideal of the family must be enlarged to embrace the whole nation ; the principles of family life, embodied in the saying that to the elders belong the duties and responsibilities, to the younger the rights and privileges, should be followed. To the children of the family we give the joy, to the parents the burden of responsibility, and we may hope that in the State of the future this ideal will prevail over our present system.

Thus should we strive to pierce the veil which hides the future from our eyes, to have sympathy with all efforts to bring that future nearer, and to grow, ourselves, daily a little bigger through the assimilation of new ideas, new points of view, new ideals of life. It was said of old : “ However men approach Me even so do I welcome them, for the path men take on every side is Mine.” Every fresh path that we are learning to tread to-day will be an additional avenue of approach for us to the great Teacher when He comes, so let our paths be many.

EMILY LUTYENS.

My business is to teach my aspirations to conform themselves to fact, not to try and make facts harmonize with my aspirations. Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before fact as a little

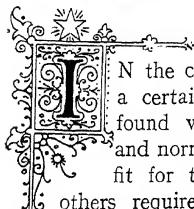
child, be prepared to give up every pre-conceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing.

I have only begun to learn content and peace of mind since I have resolved at all risks to do this.

HUXLEY.

# HYGIENE OF CHILD LIFE AND EDUCATION.

## PART III.



**L**N the course of medical inspection a certain number of children are found who are normally healthy and normally intelligent, in a word fit for the ordinary school. But others require medical treatment to fit them for these schools, a large number require feeding to bring them up to the level of health at which school teaching is helpful, and yet others are altogether unfit for the ordinary schools.

This unfitness may be physical, or it may be mental. A seriously deformed child, or one with severe heart disease is out of place alongside of normally healthy and active children. A very dull, backward or mentally defective child cannot profit by instruction suitable for those of average quickness. All these groups of children need special treatment, and there are others such as the blind and the extremely short-sighted (the "high myopes"), the deaf, the very "nervous," the epileptic, the tuberculous or those threatened with tuberculosis and the stammerers. For each and all of these groups of children special provision is actually made somewhere, and all of them need specially providing for. London, in England, provides for mentally defective, deformed, tuberculous, blind and deaf children among others. Germany has pioneered in open-air or "forest" schools for those who are "delicate" and therefore likely to be afflicted with tuberculosis. America is doing valuable service in showing the open-air school adapted for the town and for all weathers. (Some American children are provided with Esquimanux costumes in winter and have their lessons in the snow).

The causes set in operation by medical inspection tend inevitably to split up the heterogeneous mass of all kinds of children, sick and well, bright and mentally deficient, into specialized groups, each able to profit from schooling best if it be presented to them in an especially suitable way. But the classification and separation off from the normal mass of children of the special groups of which we have spoken is a help, not only to these special groups themselves, but to the normal mass. If children below a certain mental level or below a certain level of physical vigour are members of a class, the whole class is retarded because of them. And conversely because brighter and more vigorous children are in the class, the duller and less vigorous are left behind or strained. For the sake of both kinds of children therefore separation is beneficial.

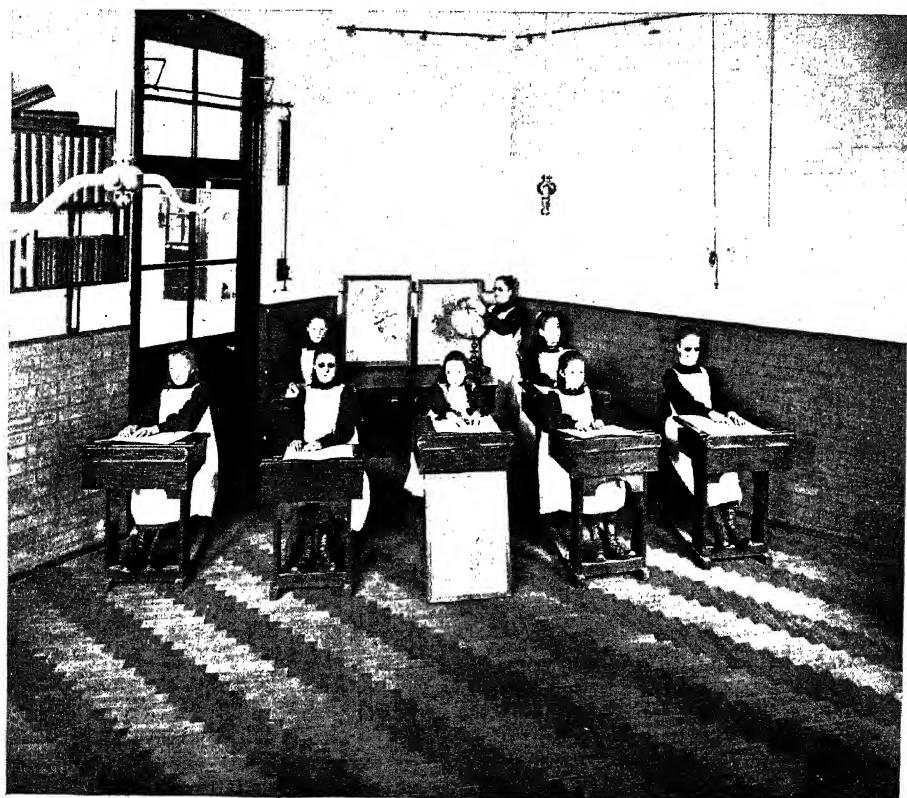
The adaptation of the kind of education given, and of the surroundings in which that is given, to the child can only take place when the different groups of children needing special education are thus separated out. The classification of children therefore is one of the necessary pre-requisites to their efficient education. Each group needs special education. The blind child must have his hearing and his sense of touch educated to serve the place of eyes. The "high myope" must also be educated in this way, but his remaining power of vision exercised also so as to keep it active while not overstraining and destroying it. The deaf child needs a special school where he can be taught to see how sounds are formed by the lips, and thus aided to understand others speaking, and to speak himself. The mentally defective must be coaxed to

exercise his undeveloped mind and its powers awakened through the use of the hands and limbs, through movements and the sense of touch. The child crippled by heart disease or deformity needs allowance made for his deficiency, special furniture provided special protection ensured. The tuberculous or "pre-tuberculous" (that is likely to contract tuberculosis) child needs an open-air environment. And similarly with the other groups of children mentioned. More and more as medical knowledge comes to be applied to the life of the school child, more and more is the scheme or system of education being modified to adapt it to the child.

The special adaptation of education to particular groups of children is one of the

most helpful tendencies in the modern school. By this means the worsening of existing defects is arrested, and much improvement in conditions is often obtained. Sometimes the effects are definitely preventative. The open-air schools fortify little children against a tuberculosis to which they would otherwise have fallen victims. High myope (very severe short sight) schools preserve and make useful the remnants of power of the eyesight.

The special kinds of education of defective groups of children are thus seen to be partly curative and partly preventative from the doctors standpoint. From the standpoint of the educationist they are adaptations of method to special cases, and they may therefore be regarded as



Blind children reading from raised printing with the fingers and learning the map of the world from a globe with a raised map at a Special Blind School  
(By permission of the London County Council.)

educational experiments. A good deal is indeed learned from these experiments and it is significant that Dr. Montessori got her inspiration for the ideas which she has so wonderfully applied to the children in Rome while studying the mentally defective.

A study of the medically remediable defects of school children, enlarged tonsils and adenoids, decayed teeth, discharging ears, and so forth, a study of malnutrition (largely underfeeding), and of the groups of children who need specialised education, brings up the question of the causes of these conditions.

We discover many defects at medical inspection, and we "cure" them by medical treatment or by feeding, or we provide the special schools or classes required. Can we not go behind these conditions, and by discovering their causes, tackle these causes before they have time to produce their effects?

The causes which produce the defects of school-children are not simple in character. They are as complicated as is our social system. The causes fall, however, into two great divisions: those which operate within the school, and those which operate outside. The inside of the school is completely under the control of the school authorities, and nothing causing a defect of health in children should be allowed to remain. But while knowledge expands rapidly, school buildings once erected are fairly permanent, and school furniture and school equipment once bought are expensive to replace. And, in consequence, we find in many places conditions of school buildings and of school furniture and school equipment, which cannot be defended. The last report of the Medical Officer to the Board of Education in England and Wales\* mentions, for instance, that the inside of some schools was so dark that the test for vision could not be carried out there. A more drastic condemnation of schools could not be imagined. For if a school is so dark, owing to ill-placed and insufficient windows, that a child cannot read easily, its eyes will

be inevitably damaged. And very many schools, although not so badly lighted as just mentioned, are so badly lighted that they seriously injure the children's eyesight.

In the majority of schools the water supply and washing accommodation are inadequate, so that children cannot keep properly clean. In very many schools the desks are so badly shaped that they encourage lateral curvature of the spine, and stooping of the shoulders. Almost usually, ventilation is so poor that at the end of any lesson the air in a class-room will be unpleasantly "stuffy" to any one coming in from the outside. (This "stuffy" feeling is one of the best tests of ventilation.) And "stuffiness" means liability to "colds," tonsilitis, and general depletion of health and vitality.

School books, again, are more often than not printed in a type which is known to cause an undue strain on the eyesight, and children are taught "sewing" in a way which is definitely injurious.

To all the defects of school surroundings, furniture, and general equipment, medical knowledge is being applied, and a constant pressure exerted to produce change in the direction of the health-secur ing conditions. Ventilation is being steadily improved, as is also lighting, warming, and lavatory accommodation. The standard sizes and shapes of type have been ascertained, and are laid down in a report by a special committee of the British Association,† which is generally accepted as authoritative. In all ways, the school environment is being modified to better fit the child. More exercise, more fresh air, more fresh interest in the lessons, more freedom, less "discipline"—in these directions is education being modified. But outside all this lies the great realm of the world beyond the school, and in this realm lie most of the causes that produce ill-health. Can we deal with these too?

Some of the causes outside the school act directly on the school child as such in a way we can comparatively easily affect.

\* Annual Report for 1912 of the Chief Medical Officer of the Board of Education. Wyman & Sons, London. Price 2/6.

† Report on the Influence of School-Books upon Eyesight. British Association for the Advancement of Science, Burlington House, London. Price Fourpence.



A School for the Mentally Defective. The children are handling leaves which are the subject of the lesson.

(By permission of the London County Council.)

Others are further beyond our influence. A cause that contributes largely to the ill-health of school children is employment out of school hours. Many and many a boy or girl whose whole energy ought to be spent in growth, physical and other, wastes its strength on taking round milk or newspapers. Thousands of children work in factories as half-timers, largely in Lancashire, England, in the cotton trade. Children work as street traders, as helps at home-work in sweated trades, and all too often as domestic drudges. A great deal of such work can be prevented, and the half-time system should be extinguished as rapidly as possible—it is a discredit to all concerned, for it means wasted life. What, then, are we to say of certain

States of America (again cotton comes in !) and of the East, where children work "whole-time," and where education is entirely sacrificed to the gaining of a miserable pittance ? Only that such utter barbarism should be swept away at once.

The regulation of school surroundings and the abolition of child-labour does not, however, either cover the ground of prevention or end our responsibilities. In the home itself is found the origin of many school defects. If the home is dark and dirty, the child will be unclean, and possibly afflicted with decaying teeth, diseases of nose, throat, and ear, and many others, including poor eyesight. And to get the home light and clean may be beyond the scope of the school,

organisation. But every school should have attached to it—and many schools have attached to them—workers, voluntary or paid, who will visit the homes of the children, get to know the parents, and bring the teachings of hygiene and hygienic common-sense into the homes themselves. This is the line of work of the School Nurse, the lady Health Visitor, or of the voluntary member of a Children's Care Committee.

Much can be done in these ways, but much of evil, unfortunately, cannot be touched by any means yet specified. And of these untouched things, poverty is the chief, the evil which is most widespread and most disastrous. Remove poverty, and other difficulties could be dealt with easily; leave poverty, and all other difficulties are increased manyfold thereby. The influence of poverty is well seen when we come to analyse the ordinary defects of school children from the stand-point of treatment.

If one takes the whole list of children in any school who are suffering from defects needing medical treatment, they will be found to divide themselves into two groups. One set of children will have medical defects pure and simple, they will be normally healthy, of normal growth and intelligence, but their eyesight or the condition of their teeth, or some such defect, will need correction. The other set, while shewing similar medical defects, have the added defect of poverty. We may call these two sets of children the "medical group" and the "poverty group." The difference is vital, for while it is comparatively easy to get effective remedial treatment for the medical group, it is very difficult to get it for the poverty group. Indeed, one part of this poverty group, who are found to make up about ten per cent. of the number of children in schools, very often gets no adequate treatment at all. This lowest ten per cent. are also dirtiest and most neglected. Poverty acts in these cases by undermining the health through lack of sufficient nourishment, bad housing, and insufficient or bad clothing. But poverty also undermines the morale of a home. Order, cleanliness, even decency, may be, and often are, practically impossible, so that a child coming from a

poor home is handicapped not only physically but morally, and, because of the ignorance which poverty engenders, mentally also.

The other causes which we have considered which produce effects upon school children can be largely dealt with through the school organisation or by modifying that organisation. Poverty cannot. Our civilisation at present is founded upon poverty, and if, in considering it, the School Doctor is bound to say that it is one of the greatest evils afflicting the school child we can either, remaining within the ambit of the school medical organisation, try to mitigate it by medical treatment, school feeding, and so forth, or we can rise beyond the merely school considerations, and plan to prevent this evil as we plan to prevent others.

The mitigation of poverty from the stand-point of the educationist can only be fully carried out when we undertake to supplement, in the case of a school child, everything—food, clothes, holidays, and amusements, for instance—which the home fails to provide. Some way in this direction we have already travelled, and some way further we shall certainly go. But there is a limit to the length to which the communal provision of the necessities of life for a school child may go, a limit to be found, perhaps, only by experience. Ideally, it would be best to have every home so well equipped that no child should ever go school dirty for want of a bath or washing facilities, or hungry for lack of food, or badly dressed for lack of sound clothes.

And, considering these matters, I do not, personally, hesitate to go outside the ambit of the school organisation, and to declare for the abolition of poverty as the most essential of reforms. How to accomplish this lies outside the scope of these articles, but the measures designed to achieve this end must be based on the explicit assumption on the part of the government of responsibility at all times, and in all places, and under all conditions, for the well-being of every citizen. That is to say, that the government should make it its first duty to guard its citizens against any of the multitudinous combinations of events which may bring them to poverty. Poverty should be guarded against like the

chief disease of humanity, which it is, and stamped out as rigorously as typhus fever or small-pox are stamped out.

However, we cannot wait for the sweeping social changes which the government assumption of responsibility for the individual well-being of all would bring in its train. We have to take schools as they are, and conditions as they are, and improve those in so far as we can.

Some of the improvements most urgently needed are very simple. The first is cleanliness. Most schools are dirty. They are insufficiently washed and insufficiently brushed and dusted. That is a matter of money only. A school, if it is to be a centre of good influences, should be at least as

clean as a good home. It is frequently much dirtier.

Another simple change also affecting cleanliness has to do with cloakrooms. Of the six million children in schools in England and Wales, for instance, from two to three million are more or less unclean as to their heads and bodies. Many are verminous. To prevent the spread of vermin from the 10 per cent. of bad cases previously mentioned, and who constantly harbour them, we need larger cloak-rooms, with completely separated pegs for the caps and outdoor clothing of each child. A cloak-room where caps and clothing are huddled together favours the spread of vermin. Again, if children are to be taught to be clean, they must learn,



A School for Physically Defective Children who are conveyed to and from school in the ambulance 'bus shewn.

(By permission of the London County Council.)



A Geography lesson at an Open Air School.

(By permission of the London County Council.)

and for this purpose more lavatories, especially more school baths, are needed. School baths, where children can be taught the method of washing, and the pleasures of cleanliness should be accessible to all. More fresh air is another necessity. Open-air schools are good for the ailing child. Why not for the normal child? is a question which is coming to be asked more and more. And the probability is that in the future we shall have less and less of the heavy barrack-like type of schools common in our large towns, and more of the open-air type, at present chiefly confined to the special schools for the sickly. A great deal of money can in this way be saved on buildings, with benefit to education, which sadly needs expenditure

on more and on better-paid teachers.

Other directions in which reform will go are towards more and better school feeding of school children. The school meal might profitably be given to more than double the number of children who at present receive it in England and Wales, for instance. The school meal might also be made definitely educative, as it is not now, and should always be given under conditions of hygiene and good manners, which are at least not inferior to those prevailing in the schools themselves. These conditions are not often complied with at present.

Taking into consideration the reforms just indicated, the necessity for school clinics, and greater classification of and special

provision for, different kinds of children, we are in a position to plan out the school of the future.

The normal type of this school should be the open-air school, and it should diverge from this type only as local necessities may make imperative. The children in the school should be not only inspected medically, but medically treated for any defects they may present. The different groups of children needing it should have special treatment and special teaching.

Nothing in the school, or within control of the school organisation, should be capable of injuring the child. The old lumber of defective desks and seats, and of books with crabbed texts, should find no place. The buildings, the furniture, the books, and other school equipment, should all pass under the scrutiny of the School Doctor, and be approved before being used.

More important still, the curriculum should be submitted to the doctor also, and study and exercise duly balanced, to give the conditions for perfect health for the growing child, which is a possibility hardly ever realised at present.

The provision of food and clothing should be as much a matter of course, in cases of necessity, as the provision of medical treatment. But as important as any other reform, is the provision of more teachers, and of better-paid teachers. Frequently, nowadays, does the school doctor find a teacher with a class of forty, fifty, sixty, or more. To "teach" this number is not fully possible. They can be controlled under a plan of "discipline"; they can be, to a certain extent, instructed; but not helped in the degree they might be to grow into knowledge, which is what true teaching implies.

The changes which are here indicated, and many others of detail not mentioned, in-

evitably suggest themselves as the results of medical inspection. And as medical inspection continues, and as first one bit of the reformed plan is applied here and another there, the pressure in the direction of reform will become ever greater and greater.

Some countries, such as India, have very little of medical inspection at present, although it has begun in Baroda and in the Panjab, among other places. But medical inspection can be applied everywhere, and everywhere the same general conclusions will be reached. The chief of these is that medical science should be preventive. We should discover illness not only to cure, but to unveil the cause behind, and prevent its operation upon others. And as inspection is good for the school child, it is good for the infant below five years, and for the "young person" above fourteen.

Indeed, in the future, we may look forward to regular systematic medical inspection of all infants, school children, and probably of all young people. And we may look beyond the inspection to a system of treatment and a system of prevention, which shall raise the standard of physical vigour and mentality of any race it be applied to one hundred, or even many hundred, per cent. But the vista thus opened up is not all. The application of science to life is only begun by medical inspection, which is, indeed, only one aspect of this application. The process must inevitably go further. The teacher wants to know not only how a child is physically equipped, but much about the mind and the emotions and the intuition. How science can help the teacher to this knowledge, and how this knowledge will aid in the upbuilding and improvement of the race, will be the subject of the next article.

L. HADEN GUEST.

*(To be concluded.)*

Thou that would'st find the Lost One, lose  
thyself,  
For nought but self divides thyself from Him.  
Ask ye how I o'erpassed the dreary void?  
One little step beyond myself was all.

AKHLAG-I-JALALI.

Virtue without knowledge is insecure.  
There is no stable foundation for the most  
religious life without some knowledge of the  
science of being.

—WILLIAMSON.

## THE ORDER OF THE STAR IN THE EAST TOLD TO THE CHILDREN.

MOST of your stories begin with "Once upon a time," and that is quite as it should be, because everything that happens now—even flying in the air—has probably happened long ago, too, on this old, old world of ours. And the Wonderful Event of which I want to tell you has also happened before, and you may read something about it in the Scriptures of your religion, although it was so very long ago. But now, instead of looking back to "Once upon a time," we can look forward and say "Before long."

Something very marvellous is about to happen soon on this world on which you live, something so rare and joyous that the people in every land are beginning to get ready, though most of them do not know why they are preparing. But whether the grown-up people know why or not it is important that all the children of the world should know why, because this Great Event belongs specially to you as the men and women of the coming days. And it would be a pity to know nothing about it when all the time you might be helping to make ready and, if you tried very hard, perhaps even helping it to come a little more quickly.

Now before I tell you what this Wonderful Secret is, I want to remind you of the children all over the world who will share this joy too. Some of you are little white children in cold lands with names like Charles and Gretchen and Marie, and some are little brown children in hot countries with names like Ananda and Piyari, and some are little yellow children with names like Lao,

and some are little black children with names like Sambo.

Some live in caves and some in tents, some in deep forests and some in sandy deserts, some in rich palaces and some in ugly hovels, some in palm leaf huts, some in mud huts, some in trees, and some in places like your own dear home, but almost every child loves his own land best and thinks there is no place like home.

Some speak one language and some another, and some have one kind of temple or church and some another, and others have no temple of any sort, for all take the way that suits them best when they think of the Great Father and He understands them all.

All the children in the world belong to God, He is everyone's Father. You, perhaps, belong to a family of children with baby in the nursery, the little child at the Kindergarten, the boy and girl at school and the student at College, each learning different lessons in different classes, but having the same father and mother who care for you all. God has the whole world for His family and He too sets different lessons for the little ones and for the big ones because He knows what each can do.

And then, from time to time, when He sees that His children have been trying hard and are ready for another lesson (God's lessons are games), or sometimes when He sees that they are puzzled and do not know how to do their lessons, He sends to them His Son, the Great World Teacher, Who comes to help them and to show

them how to grow like Him, like God.

This is the Great Secret which will come to pass in your life time and in which you may help. This is the Wonderful Event which happened long ago, and which now after many ages is coming again. For the Great World Teacher has been before, several times. He it was Who set the lessons for His different children throughout the thousands and thousands of years gone by. But as they all have different languages, so also they all have their own name for Him.

The white children call Him the Lord Jesus Christ, the brown children call Him Sri Krishna the Divine Child, or the Lord Maitreya, which means the Lord of Loving-Kindness, or the Jagat Guru, which means the Great World Teacher. The yellow children call Him the Bodhisattva, but all these are one and the same Person, if the children only knew. Perhaps they will know when He comes. For it is only quite little children who think their father plays with them alone and leaves the rest of the family to get on as best it can without teaching.

His school is the world, and His scholars are children and grown-up people alike, and the chief lesson He give us all to learn is Love. Have you sometimes been trying to work a sum, or learn a lesson, and found it very hard and puzzling, and then your father has come into the room and made it all quite easy in a moment? He has stayed and played games with you, and you have been so happy because he was there. He was teaching you in the most perfect way, but it seemed all play and of intensest interest. That is what it will be like when the Great World Teacher comes to us again. All will be easy because He is here, and it will be far better even than the game you like best.

Of all the splendid things that could happen to us we can think of none greater than that we are living now in these days, just before He comes, except the marvellous days when He is here, and those I hope you will all live to see. For we can help to make ready and we can watch for Him. No one knows exactly how or when or where

He will come, so we must be on the alert, and think and wonder often about it all. We can read the stories about Him in the Gospels and the wonderful tales of Sri Krishna the Boy, and dream that again He will do the same great deeds of loving-kindness. We can remember that He is the Great Lover of little children, to Whom they are always welcome, that every single child in the world is dear to Him, and may always go to Him and ask His help. He does not love only the children who are called good or clever, but every boy and girl, although they may be supposed to be "naughty" or "stupid"—perhaps even He loves them more, because they need Him more, and He knows that His love will soon make them happy. For no one can be near Him and not be joyful. He is more beautiful than we have ever dreamt or thought of, and we shall know Him by His beauty. If we want to help Him and be with Him when He comes we must be beautiful too, in our words, our play, our work—everything that we do and are must be beautiful as well as strong. And this we can all do if we try hard because He, who is the King of Beauty, will help us.

Some children wear a little silver star to show that they are watching for Him, and many who do not wear this star are doing the same. If you live in London, perhaps you have seen the Star Shop, curtained in blue and named the "Order of the Star in the East," at 290 Regent Street, W., near Queen's Hall, where papers about this Wonderful Happening are to be had. It is a beautiful and a very happy Shop, and has a Children's Room upstairs—a kind of Club-room, kept for them alone with magazines and games and books where they may play and read and invite their friends. It belongs to all children, the only fee is Childhood, and to non-members just as much as to members, so this is your invitation to use it. We want you to come because it will be well if there is a large number of Children who are, as it were, Star-Scouts, ready to help and to carry out His orders when He comes. And before He comes we want you to tell every-

one you can about the Great Secret, which it is time for all to know now.

We cannot tell whether all who are watching will know Him when He comes, for to do that the sight must be clear and pure, but children and young people are better off than the older ones in this way, also their ideas are not fixed and stiff, they are ready for anything and more daring. It is well to practise taking big views and to imagine that we are looking down on the world from high up in an aeroplane, so that all the people look alike except that some have a shining star or a flame of love in their hearts. Or if we cannot go up in an air ship we can watch an ant-hill of tiny ants and think that we must look as small as they to the Great One above, and yet by His help we may grow to be like Him, and in some far distant

age and planet, help others in our turn as He will help us now. That is why we should begin to practise helping others every day, and specially to protect and serve all who are weaker than ourselves.

Perhaps there are some children who would like to wear the star but their parents ask them to wait till older. It makes little difference for they can make a temple for the Star in their heart by keeping it full of Loving-kindness, Beauty, Self-control, and Service. Then, if they will let it, the Star inside will shine so brightly that it shines right through them and makes them like a star too.

Some day the Great Star will come and gather round Him, His little stars. May you and I and all the children be there.

MARY E. ROCKE.



You ask about the Great One whom we call the Christ, the Lord Maitreya, and about His work in the past and in the future. The subject is a wide one—one also about which it is somewhat difficult for us to speak with freedom, on account of the restrictions with which we are hedged round. Possibly the suggestion may be of use to you that there is what we may call a department of the inner government of the world which is devoted to religious instruction—the founding and inspiring of religions, and so on. It is the Christ who is in charge of that department; sometimes He Himself appears on earth to found a great religion and sometimes He entrusts such work to one of His more advanced assistants. We must regard Him as exercising a kind of steady pressure from behind all the time, so that the power employed will flow as though automatically into every channel anywhere, and of any sort, which is open to its passage; so that He is working simultaneously through every religion, and utilising all that is good in the way of devotion and self-sacrifice in each.

C. W. LEADBEATER.

He who did most shall bear most ; the strongest shall stand the most weak.  
'Tis the weakness in strength that I cry  
for, my flesh that I seek

In the Godhead. I seek and I find it.

O Saul, it shall be  
A face like my face that receives thee ;  
a Man like to me

Thou shalt love and be loved by for ever :  
a Hand like this hand

Shall throw open the gates of new life to  
thee. See the Christ stand.

—Saul, R. BROWNING.

Do you not realise that there is but one law that runs through all nature ? The great laws of nature are all wrought one within the other—one principle is under all. The mistake has been in dividing off things into separate wholes. Here is religion, here is art, here are politics, and so on, whereas they are all one in fundamental principle. This is to me a truth that pervades all life.

G. F. WATTS.

## LES HIRONDELLES DU SEIGNEUR JÉSUS LÉGENDE DU LIBAN.

**B**IEN souvent chers enfants, vous avez attendu au printemps, le retour des hirondelles.

Vos petites mains battent joyeusement dès que vous les apercevez à l'horizon. Elles approchent tournoient autour de la maison, l'effleurant, se reculant, revenant encore, s'appelant par des cris joyeux comme si elles reconnaissaient des lieux déjà vus, déjà habités

Et quand elles semblent élire un creux du toit, l'angle d'une fenêtre de mansarde pour y bâtir leurs nids, vous arrêtez vos cris, vous retenez votre respiration pour ne pas les effrayer, afin qu'elles ne quittent pas votre maison pour aller ailleurs. Ce sont des portebonheur, vous a-t-on dit, et vous voulez les conserver.

Oui, ce sont des Messagères de joie et de bonheur, et si vous voulez en savoir la raison, je vais vous dire la légende que l'on raconte

depuis près de deux mille ans, aux enfants, le soir dans les montagnes du Liban lorsque le printemps renaît, lorsque les hirondelles sont attendues.

“ Le Seigneur Jésus, enfant, était beau comme le jeune cèdre qui s'élance vers le ciel ; pur comme le lys qui croît dans nos vallées ; doux et obéissant comme l'agneau qui ne s'éloigne pas de sa mère ; et tous les êtres de la Création passaient sans lui faire de mal ; et les animaux se prêtaient à ses jeux innocents.

Les oiseaux se posaient sur ses épaules et l'accompagnaient en troupe, gazouillant leurs plus mélodieuses chansons, lorsqu'il traversait la campagne, allant chercher des fleurs et des fruits pour les apporter à Marie sa mère.

Les fourmis construisaient pour lui des palais féériques ; il les dirigeait et les aidait de ses petites mains lorsque leur fardeau semblait trop pesant.

Les papillons volaient autour de sa tête, lui faisant une auréole de leurs ailes diaprées, tandis que les abeilles à s'enivraient du miel de ses paroles plus douces que le miel du Mont Hyemet.

Entre tous les oiseaux, ses préférés étaient les hirondelles. Chaque printemps il préparait les coins où elles pourraient construire leurs nids ; mettant des provisions de brins d'herbe et de duvet à leur portée. Et quand la petite couvée était éclosé, jamais il ne l'aurait laissée manquer de grains de mil ni de miettes de pain.

Dans ses mains les jeunes échappés du nid devaient faire leurs premiers essais pour voler dans l'espace. Et quand l'heure du départ sonnait, il fallait voir toute la bande ailée le saluer avec un cri de revoir, s'approchant à tour de rôle pour recevoir une dernière caresse, un dernier baiser avant de s'envoler tire d'ailes.

Et chaque printemps, la scène gracieuse se renouvelait. Et Jésus grandissait en sagesse et en âge devant Dieu et devant les hommes. Et quand il eut douze ans, et que, conduit par sa mère au Temple, il y resta pour émerveiller les Docteurs de la loi par



SWALLOWS IN FLIGHT

a sagesse de ses réponses, les hirondelles arrivaient. Elles s'arrêtèrent; et, décrivant leurs grands cercles autour du Temple, elles attendirent sa sortie. Et comprenant que Marie devait être inquiète, quelques-unes allèrent la prévenir, et la ramenèrent à Jérusalem où elle le trouvait.

Plus tard, quand Jean-Baptiste fit couler sur le front de Jésus l'eau du Jourdain, elles entonnèrent leur chant de gloire, battant des ailes en signe d'allégresse à la descente de la Colombe qui lui portait l'esprit du Tres-Haut.

D'année en année elles revinrent à Nazareth; et, n'y trouvant plus Jésus qui parcourait les villes et les bourgades, semant la bonne parole et les bienfaits; toujours fidèles, elles savaient le rejoindre et allaient lui porter leurs chants et leurs hommages.

Mais un jour vint; jour de tristesse et de deuil; la petite maison de Nazareth était close; Marie elle-même, ne s'y trouvait pas; personne pour leur souhaiter la bienvenue! Et le ciel était sombre et morne; une désolation semblait étreindre les Êtres et les choses!

Et les hirondelles ne purent se résoudre à préparer leurs nids. La bande se reforma et elles partirent dans la direction de Jérusalem pour chercher leur Ami, leur Maître.

Quelle agitation dans la ville; quelles vociférations; Quelle est cette foule qui gravit lentement la colline tout près? . . . Qui donc porte une lourde croix et tombe sous son poids? . . . Qui donc est étendu, cloué sur cette croix, élevé entre ciel et terre? . . .

Les hirondelles l'ont reconnu . . . c'est Jésus, c'est le Christ; . . . et toutes ensemble, elles poussent un long cri de désespoir. . .

Jésus lève les yeux; il a encore la force de leur sourire; et il semble les inviter à s'approcher plus près encore.

Mais, il allait mourir; et le soleil se voila t d'horreur, et les ténèbres couvraient la terre. . . Et Jésus, dom-

voyait plus que le ciel et les hirondelles.

Et, avant de mourir il voulut les récompenser de leur fidélité à le visiter; et il leur dit: " Hirondelles, mes fidèles amies; les hommes me font mourir; et je n'ai pu aider les âmes, guérir les corps que pendant trois années.

Beaucoup auraient voulu me voir qui ne m'ont point vu; beaucoup, m'entendre, qui ne m'ont point entendu. Mais, je l'ai dit à mes disciples: Je reviendrai! je reviendrai encore sauver les hommes, qui encore auront besoin de salut; et ceux qui désiraient me voir, me verront; et ceux qui désiraient m'entendre, m'entendront.

Maintenant je retourne vers mon Perè; mais vous mes fidèles vous resterez mes Messagères entre la terre et le ciel. Chaque année, vous porterez ma joie aux hommes; chaque année vous remonterez dans mon ciel me dire dans quelles maisons vous avez été bien reçues, bien choyées. Et quand les temps seront venus, c'est à vous que je confierai les âmes qui doivent renaitre pour me voir sur terre. Vous les porterez dans les maisons où vous aurez été les bienvenues; elles m'y attendront; et dans l'une de ces maisons, la plus charitable, je descendrai moi-même et je ferai ma demeure." . . .

Et Jésus expira . . .

Voilà pourquoi enfants, depuis bientôt deux mille ans, les hirondelles sont si impatiemment attendues à chaque retour du printemps.

Vont-elles apporter des âmes? . . . Vont-elles nous amener le Sauveur si désiré, si attendu? . . . Il semble à beaucoup que les temps sont venus . . . Enfants, surveillez-bien de vos fenêtres le vol des hirondelles. Soyez bons, charitables, compatissants pour tous; . . . pour vos frères; pour les animaux; . . . pour les hirondelles; elles doivent choisir la maison où naîtra de nouveau le Sauveur du monde . . . —ARASHAM.



# A FRAGMENT ON LEO TOLSTOY.

BY THE COUNTESS TOLSTOY (his Daughter-in-law).

MUCH has been written, and whole lives have been spent, in trying to explain to people the significance of Leo Nicolaevitch Tolstoy, and to tell his life and work. I do not presume to be able to say anything new. But, having read Mr. Arundale's letter, I felt a strong impulse to bring before the readers of the *Herald of the Star* the figure of the Count Leo Tolstoy. For half a century he has been for Russia their prophet, the man who lifted men's hearts to the highest, roused the conscience, prepared the way for



LAST DAYS OF COUNT TOLSTOY.  
(Very little known portrait.)

"There are millions of suffering people in the world besides me. Why are you so many about me alone?" Tolstoy's last words.

the spiritual regeneration of men, preached brotherhood and the unity of religions.

From his earliest days of conscious life, he settled in the country on his estate, the "Yasnaya Poliana" ("Bright Meadow"), guided by his passionate desire to serve the men who needed him most, those who had been just (1861) liberated from serfdom—poor, illiterate, and living in most primitive conditions.

During this period of his life, he gave himself entirely to the interests of the village, and was the first to improve its agriculture. In winter, he taught in the school, schools throughout Russia being scarce. He was the first to clamour for village schools and cheap good books. At this time he started a magazine, *From Yasnaya*

*Poliana*, and devoted much of his time and work to literature for the people. The first cheap editions, which later were issued in millions of copies, were published under his editorship, and through his initiative. He caused to be written good biographies of the great founders of religions and sages, including the life and teaching of Buddha, Laotze, Socrates, Marcus Aurelius, Diogenes and others. Thus, a knowledge of these world-heroes came within easy reach of our Russian peasantry. From all parts of our large country came innumerable letters to Leo Nicolaevitch. They usually began by the words, "I read your book, or the book published by you, and realise that I am not alone, but a link, a part of a great organism, a part of the whole world. I realise the Unity of the Spirit and the brotherhood of men, and I owe to you my great joy." And Leo Nicolaevitch became day by day nearer and dearer to those who sought truth and spiritual beauty. His face shone with deep emotion when he found among people or their letters his spiritual brothers, who sought the Kingdom of Heaven and its truth.

The Sixties brought great trouble into Russia and the darkness of exile; a mere mention of the needs of the country brought censorship to the offending newspaper-magazine. For thirty years Leo Tolstoy, even then universally known as a gifted writer, took up quite a special and exceptional place. He could write boldly, where others had to keep silent, and his person was inviolable, for the Emperor Alexander III refused to allow him to be molested.

There was no single important feature of Russian life which he did not grasp.

In the land question he found a partisan in America. Joyfully and full of deep emotion, he spoke of Henry George's teaching. In his own articles, he put the question so tersely and so boldly, and he put it on such a high level, that people shuddered at

the gross injustice they perpetrated, and became unable to silence their awakened conscience.

The fundamental note in his thoughts, in his words and writings, and in his private letters, was non-resistance to evil by violence. In his articles and novels he tried to expose war as an act inadmissible in a Christian country ; it was impossible for a conscious man, he said, to take a gun and kill men. People who, under his influence, declined to serve as soldiers, were put into prison. Heartily sympathising with them, he attached, however, great importance to the individual refusals of military service, holding that these martyrs wake the popular conscience, and declaring that a time would come when conscription would become as impossible as slavery. From that time, though his freedom was not violated, another kind of persecution took place. All his friends and followers disappeared one by one from his surroundings, either exiled to Siberia or sent abroad. He used to say that he himself should be put in prison, not his followers ; that it would be easier for him to feel the hangman's cord round his old neck than know himself so solitary surrounded by comfort and calm, while his friends suffered and died for truth in far-away Siberia, in their prison squads.

He stood up ardently for freedom of conscience, and spent four years in trying to liberate the Douchobors\* and obtain permission for them to leave Russia, where at first their best leaders were exiled, before the mass persecutions began. The organised, industrious, families of the Douchobors were sent to live on the waterless hills of the Caucasus, where they died in hundreds. At that time, Leo Nicolaevitch, in order to help the Douchobors' emigration to Canada, wrote his *Resurrection*, and sold it for 15,000 roubles, handing the whole sum to them.

Thus, little by little, rose his spiritual teaching on the Great Unity of the world ; thus he built a luminous plan of the one universal religion. The last fifteen years of his life he spent in the study of comparative religions, which resulted in his collection of the thoughts of sages and founders of religions, which he called *The Cycle of*

*Reading*, intended for daily reading throughout the year. The thoughts are arranged on a certain, definite plan of :

Man's attitude towards God.  
Man's attitude towards himself.  
Man's attitude towards others

This book was his favourite child. Living a very regular life in his solitude, among the books of all the thinkers of the modern and ancient world, he began his day by reading the *Cycle of Reading*, lifting his thoughts to far-away India or America, repeating the words of Confucius, Emerson, Kant, Carlyle, Amiel, and many others. To these readings, he added selected literary pieces which are the pearls of our literature.

The little hamlet on a hill, the white house hidden in an old garden kept within their walls, the priceless life of Leo Nicolaevitch,



Little known photograph of Leo Tolstoy at  
"Tasmaya Polina" (his estate in the  
government of Joula).

whom many began calling by the affectionate name of granddaddie ; his bright face reflecting both sweetest tenderness and a powerful flow of mental and spiritual insight, became more and more a centre attracting the cultured men of all the world. People from remotest corners of all countries came to pay him homage, to learn wisdom, to solve painful problems. Thousands of thought-currents and movements met and blended, in the light of his great tolerance and wisdom. A multitude of groups were formed under the influence of his teaching, trying to build a life more just and pure. Letters and books and papers poured

\*A Sect which objects to take up arms.

in daily, and so did visitors. He was always ready to welcome any one, rich or poor, peasant or lord. He seemed to be the very pulse of the world.

On October 28th, 1910, the news of his leaving his home spread all over the globe, and humanity read daily, with a sinking heart, the news of the illness of an eighty-year-old-man, who left his home in order to

blend with his people, refusing to live more comfortably than they, and who not being able to stand the cold and the hard roads, passed away.

His last words to his grieved friends were : " Why do you think merely of Leo Tolstoy, when there are millions of other sufferers to think of ? "

THE COUNTESS TOLSTOY.

## WHAT IS RELIGION ?

" But is there any true religion ? Religions are endlessly various, and we have no right to call one of them true, just because it most nearly suits our own taste,"—is what people say who look at the external forms of religion as at some disease from which they feel themselves free, but from which other people still suffer. But this is a mistake ; religions differ in their external forms, but they are all alike in their fundamental principles. And it is these principles, that are fundamental to all religions, that form the true religion which alone at the present time is suitable for us all, and the adoption of which alone can save men from their ills.

Mankind has lived long, and just as it has produced and improved its practical inventions through successive generations, so also it could not fail to produce and improve those spiritual principles which have formed the bases of its life, as well as the rules of conduct that resulted from those principles. If blind men do not see these, that does not prove that they do not exist.

This religion of our times, common to all men, exists—not as some sect with all its peculiarities and perversions, but as a religion consisting of those principles which are alike in all the widespread religions known to us, and professed by more than nine-tenths of the human race ; and that men are not yet completely brutalized is due to the fact that the best men of all nations hold to this religion and profess it, even if unconsciously, and only the hypnotic deception practised on men by the aid of the priests and scientists now hinders men from consciously adopting it.

The principles of this true religion are so natural to men, that as soon as they are put before them they are accepted as something quite familiar and self-evident. For us the true religion is Christianity in those of its principles in which it agrees, not with the external forms, but with the basic principles of Brahmanism, Confucianism, Taoism, Hebraism, Buddhism, and even Mohammedanism. And just in the same way, for those who profess Brahmanism, Confucianism, etc.—true religion is that of which the basic principles agree with those of all other religions. And these principles are very simple, intelligible and clear.

These principles are : that there is a God, the origin of all things ; that in man dwells a spark from that Divine Origin, which man, by his way of living, can increase or decrease in himself ; that to increase this divine spark man must suppress his passions and increase love in himself ; and that the practical means to attain this result is to do to others as you would they should do to you. All these principles are common to Brahmanism, Hebraism, Confucianism, and Mohammedanism. (If Buddhism supplies no definition of God, it nevertheless acknowledges That with which man commingles, and into Which he is absorbed when he attains to Nirvana. So, That with which man commingles, or into Which he is absorbed in Nirvana, is the same Origin that is called God in Hebraism, Christianity, and Mohammedanism.)

TOLSTOY.

# THE THEATRE :

“The Melting Pot,” at the Queen’s Theatre.

**Y**OU may use this play of Israel Zangwill’s as a touchstone. It is one of the great plays of a great day—the day just dawning. It is not “intellectualist,” it has surpassed the intellect, and uses the intellect as an instrument. It is a new world of thought, feeling, emotion, a new vision—this play of America, the “Crucible of God.” Into it pour all nations “Celt and Latin, Slav and Teuton, Greek and Syrian, black and yellow” . . . . “Jew and Gentile.” “How the great Alchemist melts and fuses them with his purging flame—” The play uses the music of feeling and idea as Wagner uses the music of sound, the living, vivid men and women in the play move and speak against the great background of the continents filled with their nations. The old hatreds, oppositions, and traditions of Europe, the new great splendours of America where all are surpassed in the making of, he who is yet unmade, he who is yet in the crucible, the American, this is the background. David Quixano, the hero, the “Pogrom orphan,” from Kishinev, where his mother and sisters and brother were massacred; Vera Revendal, revolutionist, the refugee Russian noble, also from Kishinev, whose father had directed the massacre, these two speak of the words of age-old hatred to each other, surpass them in service to “the God of our Children.” The play begins in the room of a poor Jewish music teacher, uncle of David Quixano, and through it flash the three tremendous motives, love for the New America, in David’s ecstatic apostrophe of the American flag, horror of the suffering and terror of the massacre in David’s almost

epileptic outburst, when the scar on his soul is touched, and infinite pity of the old order passing away in the wordless sobbing of the ancient mother, whose old-time Jewish Sabbath (time of utter peace and quietude) is necessarily broken by the demands of money getting, the necessities of the household.

David is a musician, who would write the symphony of the New America. He is



inspired by the school children, who salute the flag and pledge their lives to its honour and service, inspired by the dance in the Beer Hall, by the streets, by the ships that come laden with immigrants, to the place of debarkation at Ellis Island. He is inspired, not by the Old Testament "God of our Fathers," but by the "God of our Children."

The second act develops the themes, plays with them, introduces the debased American moneyed type, whose only care is to ape Europe with its outworn stage trappings, and introduces some fine humour, in the person of Herr Pappelmeister, the great conductor, who acclaims David's music as "Etwas neues" and "Kollosal." The conducting of the music, in the brain of the conductor, is thrillingly exciting, and yet broadly humorous incident. While the scene fitly ends by the love-making of David and Vera Revendal, followed swiftly by the parting from the old home. For how can the Jew, David, marry the Gentile, Vera, and remain in the house of the ancient, pious Jewish mother, who would mourn for him as one dead, with rending of garments, and sitting on the floor for seven days. The new joy of America—the tragic pity of the old faith.

The third act clashes the new America against the old horror of the massacre, the old devilish hatreds. Vera's father has come to America to "save her" from marriage with a Jew. David sees him, realises that the father of Vera is the officer of stone, who had directed the massacre, sees the river of blood between himself and Vera—and cannot cross it. The tremendous tragedy of the old world overpowers the new, its hope is wiped out, its aspiration is forgotten. Even when Vera comes to David with the words of Ruth, "Thy people shall be my people and thy God my God," he cannot hear the music of the new, but only realise that he is one with the ancient people, who have been persecuted for ages; realise that he has turned from the solemn, piteous beauty of the old, to listen to the voice of the "butcher's" daughter.

The last act is short; it opens in tragedy.

Although David's symphony has proved an astounding success, he stands on the roof-garden of a high building overlooking the city, the river, the statue of Liberty, the great stretch of sky filled with sunset, thinking of death. There is the new America. And David has failed because he could not surpass the old hatred; when God tried him he was found wanting. But, inventing a pretext, Vera comes to him on the roof, and old pity of an ancient faith, tragedy of terror and horror, joy of the new vision of America, all are blended. They are reconciled. They speak of the massacre that had been at Easter-time, the time when Russians kiss each other thrice upon the mouth, because "Christ is Risen." The time that to David is most full of horror, because then Hell was let in upon his life, death, destruction, outrage, massacre. And in this way are they reconciled.

Vera (resisting, drawing back): I dare not. It will make you remember.

David: It will make me forget. Kiss me. (There is a pause of hesitation, filled up by the Cathedral music from "Faust" surging up softly from below.)

Vera (slowly): I will kiss you, as we Russians kiss at Easter—the three kisses of peace.

(She kisses him three times on the mouth as in Ritual solemnity.)

David: Easter was the date of the massacre—see! I am at peace.

In those "kisses of peace" is the new America born, where the old feuds are burnt up in the crucible of God, the fires of love. Christianity surpassed, Judaism surpassed—the religion of man born that shall worship—the God of our Children.

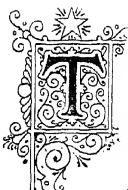
Romantic! Of course it is. Enthusiastic! Obviously—but full of life, full of ideas, full of a great ideal, up to which we can stretch our cramped minds and feelings.

The play is a touchstone. It is one of the great plays of the New Era dawning. Do you belong to the new day or the old?

L. HADEN GUEST.

(REPRINTED FROM THE "NEW OXFORD REVIEW.")

## AMONG THE RUSSIAN PEASANTRY.



HIS is not a subject which we can take up or leave alone. It is a question of life or death. It is a direct outcome of the basic conditions of the peasant's life and work. And many have been the experiments, the trials and the failures of those, who approached this special field of work.

After watching for many years, the various methods of organisation introduced by the Government (the Zemstvos\*) or by private people, after having spent twenty years in it, using every capacity I had in my possession, I have come to the conclusion that this is a case where Love has to throw its enlightenment and that nothing less will do. I do not say: Love and Wisdom, because love could not be without wisdom, or perhaps love is wisdom itself. The more I think of it, the clearer I see that all the failures were caused by the lack of love, by treating the subject either as a duty undertaken for ambition, wages, or mere profit, sometimes from a concealed desire of the leaders to teach the working classes, not having themselves any knowledge of work, nor any training, and still less humility.

In a few cases, where love dictated truly brotherly help, the results were strikingly fruitful.

This view, however, is not acceptable as a rule, and this is why I never dared to offer it as the basis of organisation till at last I felt a door open when I read Mr. Arundale's letter.

The peasantry of Russia makes up 90 per cent. of the whole population. Their main occupation is agriculture. The peasants became nominally free in 1861, when serfdom was abolished. At that time, each man received from 9 to 12 acres of land, for which the Government paid the land-owners and on which the peasants had to pay taxes.

\*The Zemstwo is an Institution similar to the County Council of England.

But since the year 1861 the population increased considerably, while the amount of land in the possession of the peasants remains the same; so much so, that in many provinces, especially where the land is fertile, each man is reduced to a few yards of land only, on which he cannot possibly exist.

This brought many cruel experiences. Our peasants are legally tied to their village communities and are not allowed to emigrate, but in some cases they are allowed to leave their village in a bulk and settle in Siberia. Some, after many tribulations and journeys of several thousands miles, having sold house and cattle and every stick of their property, have succeeded in settling on better land in the far away country. The majority, however, having lost everything they possessed, having suffered untold privations, lost one by one their children and their old parents, in fact, all that was dear to them, had to return to their former homes. They found house, cattle and land gone into other hands. Penniless, covered with rags, they represented a great army of miserable creatures, wandering from one window to another, begging for a crust of bread. And it is again the poorest who give this crust. They do not give money, of course, as they have none, but no peasant will ever refuse to open the window and to hand a piece of bread, with the traditional saying on his lips: "Accept in Christ's name."

To describe the sufferings of these people in their wanderings in search of a plot of land in order to transform a wild forest, sometimes a swamp, into a golden field of rye, after tilling it in the sweat of their brows, and making it yield enough to feed the family, tramping on foot for many months, sometimes without knowing where this homestead is, turned out here and there in cold and hunger—would need a new Homer to do it justice, to make it live through centuries, so as to outline our dreadful state of savagery and separateness, which soon may appear incredible.

The Government, it is true, spent millions of roubles on this emigration and sent officers, whose duty it was to organise the settlement in Siberia. Yes, it was done, and our newspapers and magazines were full of this subject. Many a book has been written on it too. Yet the sufferings were going on, and are going on still, and much desolation and misery reigns in those far away places.

Here again it seems to me that Love, the only safe and powerful basis, was absent. There were only wages and red tape and those built a wall between the sufferers and the official guardians. Love alone could create understanding and confidence between the two parties, and this was not there.

The peasants, who are the real and sole tillers of the land, have not enough of it for their more than modest needs, while rich landowners, who never walked behind the plough, who never put a single seed into earth, who never planted a tree, whose hands never used a sickle—own thousands of acres. The Crown owns millions over millions of acres which represent wilderness and virgin forests. The best acres in the South, however, are covered with grapes, used for wine, which again is consumed by those who do not work. A little justice, a little understanding, would set those things right, because the peasants as yet wish nothing better than to vest their energy into "Mother Earth," as they put it. Only want of land drives them to the factory. Their only dream, their only ideal as yet, is, land to work upon, but in more human conditions.

Perhaps it will be more just to look into the parallel line of the peasant life, which belongs to the modern days and is a direct outcome of the dark and cruel conditions into which the ruling classes have allowed the peasants to drift. In the so-called civilised parts of the country, where railways and steamers bring their levelling influence, draining the countryside of all the vital food elements; milk, eggs, berries, game, corn and hay, where in their stead they bring gramophones and cinematographs of doubtful decency, where the alcohol has to provide an enormous excise to the Crown, where the younger men go away yearly to factories and

see the life from its worst side, it would be strange to expect the same unbroken trend of life. Yes, they come home very much changed, more or less given to drink, and full of venereal disease, which in many places of Russia has spread and invaded whole communities. This change was working its way for the last thirty years, and some of the new generation are very far from the old well-known type of our peasants. The old dignity, thoughtfulness, often wisdom, great power of endurance and inborn tendency to religion, give way to the opposite qualities. So much so, that the Russian peasantry now represents a very instructive field for observation. On the large area spreading over 10,000,000 square miles, one could find features belonging to all the last four or five centuries, according to their remoteness from railways and town centres.

I had to write these lines in order to show how the peasantry stands at present. I did but touch a very large subject, which is very difficult for any but a Russian to grasp.

These circumstances affect a great deal the subject of industries. To this we must also add the climatic conditions. In Russia the summer is short and the winter lasts from five to seven months, when snow lies several feet deep on field and forest and the rivers slumber under a yard thick crust of ice. It stands to reason, that if a family has to be idle for about six months every year, some by-industry has to be resorted to. And so it was from time immemorial. Industries were born under the influences of the surroundings. Where timber abounded, as was the case in the province of Nijny Novgorod and other northern provinces, people took to manufacturing wooden goods such as tubs, buckets, sledges, bowls, spoons, toys and thousands of other things. Where sheep-breeding flourished, woollen cloth and carpets were made, and so on. These goods were easily disposed of at local fairs and markets. Some industries reached such efficiency, that they were able to reach further markets. Some centres of special goods became famous and these goods found their way to both capitals. But for the most part the peasant industries

were sold under a foreign name, as the customers were in the habit of thinking that goods of Russian make never could reach such perfection as the foreign goods. Thus, felt hats made by the peasants of the province of Moscow, were sold for Vienna felt. Cutlery made in the villages of Nijny Novgorod province were sold for English cutlery. As to Russian national embroideries they were somehow quite unconsidered up to quite later times. People at that time managed to live side by side and know absolutely nothing of each other ; just as little as we know of the countries abroad, when we pass them in an express train. Yet the peasantry is vitally connected with the life of the "better classes." If the peasants were to leave off work, even for a single day, the "better classes" would starve and all their lives would be disorganised.

This state of things lasted till the results of the emancipation of serfs was made evident (or rather the terms on which the emancipation was effected). Later on, famine made its dreadful appearance. This was a great eye opener. At first people helped all they could, and everyone tried to help. Soon, when the famine became somewhat periodical, people had to understand that a small handful of town residents, living mostly on monthly wages for official service, was unable to feed millions of people. Often large areas, as large as Germany, Great Britain and France together, were affected. Then it was that town people began to think that the peasants, though hungry to-day, were not common paupers, but each could work and work well. Soon they came to see that they could work, not only well, but artistically, if a chance was given them. Yes, only a *chance given* was needed to set the things right. The great famine some twenty-five years ago, was thus the starting point of the public recognition of the Russian peasantry, small dépôts were started and after many mistakes and hard lessons a great movement was floated.

From the outside, the organisation of the peasant industries seems very brilliant. In both capital towns and many other towns large depôts are exhibiting and selling the

produce of the villagers. One of them, at Moscow, occupies a big mansion belonging to a merchant, Mr. Morosoff, who made a hobby of it, and gives his house free of charge, and it is considered one of the Moscow "sights," and no foreigner goes away from Moscow without paying a visit to it. The yearly takings of some of those dépôts exceed 300,000 roubles (or £30,000). Moscow alone has seven dépôts, not counting the common shops dealing with peasant industries. And this is not enough yet, as we have more than 120 millions of peasants, who each and all need work and earnings during the long winter.

A far greater outlet for the peasant industries and a far greater influence, are the local sharks, big and small. They know the peasant life and conditions much better than the official leaders of the industries, as they usually live among the peasants and sponge on them all their lives. They know exactly when and where the workers are helpless, and must inevitably come into their power. They have studied this question all their lives. Every branch of industry without exception, is hemmed in by such sharks, in every stage of flourishing. Some have already become rich, and their handsome houses tower proudly among the small low huts. Some are just beginning. It is quite strange to see how little financial means one needs to get perfect control over these helpless workers.

A living instance may make it clearer. Here is a village, or rather, a whole group of villages, on the river Volga. Every woman, every girl from tenderest childhood there makes drawn-thread work of one and the same pattern for the last thirty years. It is reduced now to such a cheapness that a fifteen hours' work brings about two-pence a day.

In a small house of a "capitalist," who herself is as poor as can be, but owns this house and a few square yards of land, in such a house a dozen little girls, from seven to about fifteen years of age, sit closely together at an embroidery frame, so closely indeed, that they can reach the work only by sitting sidewise. Sitting all day, all the evening, and part of the night, without exercise, without proper food, and in a very

bad light, for years and years, without hope of ever improving their condition. The proprietress, or the "capitalist," has taken an order from another "capitalist" for, say, a few dozens of doylies or tea-cloths, and is able to buy cheap calico and a few spools of thread, and here is she acting as a regular shark to those ten or fifteen girls, who have only their patient, cheerless labour to offer. No other prospects. In every house of their village the same thing is going on, and the same conditions prevail. The pay, coming through the four or five pairs of exploiting hands, gets less and less. The work gets unavoidably worse and worse, and no decent customer will buy these goods. It is bought only by those who want cheapness only, and have no ideas of beauty or justice. The industry is getting ruined. What is in store for the workers?

A drama of this kind has been enacted in this group of several thousands of workers when they had already another industry in hand. At the time they were all lace-makers. The same pressure from above, the same exigence of cheapness, the same dull cruelty and narrow-mindedness of the ignorant employers, and the workers were brought to a hungry death. The lace they made became unsaleable. The sharks, though some of them acted only from ignorance, turned to another business, and little thought of what became of the workers. But who ever did think of them? What ray of love lighted on these wretches? No one even took the trouble to count those who died from hunger, or those who became consumptive; no one paid any attention to those children fading away like little pale blades of grass that one finds sometimes in a cellar without the sun ever reaching them.

These tragedies are very silent, and hide themselves from the world. This one happened some twenty-five years ago. It ended in one plucky woman succeeding in getting an order for drawn work. When the first pay, represented by a few shillings, took place, the village was revolutionised. Here was salvation! Here was hope and future bright days in view! Soon the whole population of this neighbourhood took to drawn-work. The sharks returned, and the

wheel of oppression started its dull work again. At the present moment, the villages I speak of are on the verge of another tragedy.

An outsider will say that there is no means to save them. They are not doing beautiful work, therefore there is no way to help them.

In a little book, *Fellowship in Work*, on page 31, I have brought forward a true story of a similar case, where Love saved thousands of workers. Love never fails to do so. At least this is the practical result I achieved from my long twenty years work among the peasants.

It would be possible to organise the said workers as well, in a couple of months; at the end of this time the workers would work quite differently, the material would be good and original, no machine stuff used, and the goods manufactured could be sold anywhere in London or Paris, or even St. Petersburg, for a very decent price. Moreover, those who would buy these goods would be very pleased, and feel quite proud of the Russian peasant women. I heard often from English and American people, while they examined the work of such women, that those who made it were really artists. It is only a chance they need, and the loving servants of the Master, who make the duty of their lives to train themselves for service, could give this chance.

What help do the leaders of the peasant industries give to the workers?

This is a very complicated question to tackle, and has a deal of unpleasant elements in it. One has to blame, to criticise a work, which is done not out of ill-will but out of ignorance and indifference.

It begins like this: The ideal of work is not yet realised. One needs to earn a livelihood. To earn a livelihood for self and children is taken by some for a lofty duty. They forget that a livelihood is only a means to serve, not the sole aim. So why not earn it by becoming a paid officer in some peasant industries dépôt? Any trade needs training, it is true. But the industries of illiterate peasants! Any one can do it, surely! And here they come and begin by breaking down every tradition, every original expression of the peasant soul. They are all ready to teach, or think they are. It is so

easy to buy foreign samples of machine work and make the peasants copy them ! Of course, the machine work is cheap, but the peasants can work so cheaply ! Their requirements are so few and so elementary !

So the leaders attack the work with a light heart and go straight away to teach, not to learn ; and this is, to my mind, the first and the greatest mistake.

Then, when the leaders come in contact with the sale of the goods they forget the first root-cause of their work : the improvement of the conditions under which the peasants live and work. They begin to consider only the *goods*, and the first thing they do is to open industrial schools and workshops. They train, more or less indifferently, young boys and girls in various trades. These in their time will form a newly created class of needy artisans, and will be totally cut off from traditions, and yet become most dangerous competitors to their fathers and mothers, and all the thousands of comrades, who cannot possibly avail themselves of the small official schools, and remain in a worse plight than ever before.

The influence of the school system on the industries is often disastrous. As the teachers are either town-bred or young peasants who have been sent abroad to learn a certain trade, the character, the traditional quality as expression of the spirit of the craft is lost, and the whole tendency is merely capitalistic.

I may give another instance, one of thousands. In the south of Russia, the Malorussian peasants make still very quaint pottery. The designs and the glaze are those which have been used there for ages. Nothing could be quainter than these traditional designs made freehand on every bowl, or jug, or plate, as the case may be. The glaze is of rich deep hues, dear to the artist's eye. The shapes are also very ancient, and make one dream of the Golden Age. The very imperfection of the hand-handling is a relief to see in our machine age.

These potters, however, live in most awful poverty. The time has gone by, when the potter made his pots and jugs only in his leisure time for his village exclusively. The taxes have grown abnormally, the land is

reduced to a minimum. He has to work now at his pots as a professional. The potter's family lives in the same hut where a great quantity of damp clay lays about, and the unfired, damp pots are taking every available spot in the hut. Man, wife, and children, sometimes the old father and mother, often a grandfather or unmarried sisters, live among this clay and pots in one room, and the firing is done in the same hut. The baby gets as its first toy a lump of clay, and four years' old urchins model clay into whistles and little birds for sale !

It stands to reason that when the resolve of the Zemstvos to help the potters of Poltava was taken, and the money for it appointed (levied from the same peasants), these potters would be helped to build their workshops apart from the living hut, and facilities for getting their materials at wholesale prices provided, and also dépôts would be established for the sale of their goods in towns and market villages. But no such thing happened. The Zemstvos opened in this province an expensive school of pottery, the glaze is much inferior, German and art nouveau designs introduced, and the old shapes and quaint colours of the glaze have disappeared. More than that, forming presses are introduced, and most horrible looking vases in "rococo" style are pressed by the hundred. What vulgarisation of a beautiful national craft could do more than this "help !" And as these schools and workshops are under the partonage of the local Zemstwo, facilities for taking orders and transportation are organised, and now these goods are spreading far and wide, while the real potters are left in the cold, and their beautiful ware will soon be a rare thing to see. At all the exhibitions and official dépôts, we see now only this "improved" pottery. Am I not right in thinking that love only could help here ?

If we could feel for these potters just as we do for our own kin—for instance, as we feel for our own boys and girls—could we leave them in such circumstances and go away, building workshops somewhere else ? Is it the *goods* we want, or the development and the welfare of the people ?

A. L. POGOSKY.

## NOTES AND COMMENTS.

**T**HE following report of the French "Cercle des Activités" received some months ago from Mme. Blech, the National Representative for France, seems to us so practical and suggestive that we print it here for the benefit of those, in various parts of the world, who have to organise Star work.

The shaping of an organised body of active members, aspiring to join the Service Corps, is an important feature of the work done by the Order in France.

This organisation, called a Circle of Activities, is divided into nine sections, or departments, each of them being under the direction of a special Head. Members of the Order, who want to become active workers and join the "Circle of Activities," are directed to one or more of the Departments according to the capacities they offer for service. A printed list of questions they have to answer proves very helpful for that purpose.

The nine departments are as follows : 1.—Propaganda ; 2.—Study ; 3.—Literature ; 4.—Art ; 5.—Action by speech (classes for speakers) ; 6.—Action by thought (meditation groups) ; 7.—Recording Library ; 8.—Translations ; 9.—Secretarial work.

The three organising secretaries of the French section, together with the heads of Departments of the Circles of Activities, form the Committee of the Section, under the headship of the National Representative.

The main lines of this scheme are due to the former national representative, Mlle. Lucie Bayer. The French section of the Order owes a debt of gratitude to her for her devoted pioneer work.

The present National Representative has completed the task as to details, tracing, with the help of the heads of the departments, the lines on which each will have to work.

These lines, briefly stated, may be summed up as follows :

1. *Propaganda*.—This department works under the form of a special league, with regulations and principles of its own. Its members number already about one hundred. The Head of the League is helped in his work by

a staff composed of an Under-head and fourteen Correspondents. The number of the latter will increase in proportion as the work becomes more and more important in the future.

Every Correspondent directs a group of members and is responsible for the work done by his group. He must send a report monthly to the Head of the League. His work is done in connection with the Local Secretary of the Order for the centre to which he belongs.

The Propaganda League provides the Order with a constant sum of money quarterly. This money is used for the printing and posting of literature, the printing department comes thus within the activities of the League.

The Head of the League works in connection with the Secretary-Treasurer of the Order, who is officially in charge of T.S. and Star publications.

The Propaganda League, as an organised body in charge of the outer work of the Order, maintains as a principle that its business is not to secure members for the Order, but to present before the public the idea of the near coming of a Great Teacher as a possibility worthy of consideration and based upon reasons which the study of history renders eminently logical.

The League emphasises the fact that it does not care for the results of Propaganda as seen by physical eyes, knowing, on one side, that no amount of argument or of logic will convince anybody whose heart is not at least partially purified and that, on the other hand, those *who have seen the light of the Star that burns within* will inevitably join the Order as soon as they hear of it.

To assure the furtherance of its ideals more completely, the Propaganda League acts among the members of the Order by suggestions in the Sectional Magazine, by lectures and private talks, endeavouring to keep alive discrimination and broad-mindedness, to kill the tiniest germs of sectarianism and dogmatism in the ranks of the Order.

2. *Study*.—Up to the present time this department works by means of a central

group meeting regularly in Paris. This group is composed of twenty-one members, five of whom are not active members but correspondents.

The programme of the study group is a vast and interesting one. Its chief purpose is to investigate all kinds of data, whether new or taught by religions and religious sects, pointing to the coming of a great Teacher.

Besides that, the group will try to bring within its activities the consideration of the different problems of importance to the modern world, seeking to solve them in the light of the knowledge of the Great Coming.

3. *Literature*.—The Head of this department keeps in touch with all members of the French Section who are able to write anything of value to the Order. Any book, pamphlet, or article written by members on behalf of the Order is to be sent to the Head of the Literature Department for revision before permission to print can be given.

4. *Art*.—This Department, not yet actively functioning, will have to deal with all manifestations of artistic activity bearing on the ideals of the Order.

5. *Action by speech*.—A class for speakers has been started in Paris, and is being held regularly. The members of the class train themselves to clear exposition of the beliefs of the Order, and the reasons for those beliefs. Lecturers all over the section belong to this department, and have to send their name to its Head.

6. *Action by Thought*.—No special Head has been appointed by this department. Several meditation groups meet regularly.

7. *Recording Library*.—This department arranges exchanges of pamphlets, sectional magazines, etc. It keeps all documents, press cuttings, etc., of interest to the Order and its work.

No library for members or enquirers exists, the National Representative deeming it unnecessary, in view of the fact that the Theosophical Society Library contains all works on the subject of the Order.

8. *Translations*.—This department is able to provide translators from almost every European language.

The Heads of Departments of the "Circle of Activities," keep in constant

touch with the National Representative. They have besides to write a quarterly report stating the progress of the work given to them to direct and organise. In those reports they mention the names of members who, by unselfish efforts, have distinguished themselves to the point where they can officially form part of the Service Corps of the Order.

Thus, by scientific organisation of a staff of workers, the National Representative can devote herself chiefly to inspiring and directing, and her plans can be more efficiently carried out.

May our earnest desire to help in the great work give to us still greater opportunities of preparing the way of the Great One who is coming!

One of the most noteworthy of recent letters to the daily Press of London has been the stirring appeal addressed by Mr. John Galsworthy, the celebrated writer and dramatist, to the *Times* of Saturday, February 28th, on the appalling inhumanity of a Parliamentary party system which can waste day after day in trite and futile inter-party bickerings, when so much sheer cruelty, so many hideous blots upon our so-called civilisation, remain to be dealt with. Readers in other countries will like to read Mr. Galsworthy's letter, which we append in full :—

TO THE EDITOR OF "THE TIMES."

SIR,—I am moved to speak out what I and, I am sure, many others are feeling. We are a so-called civilised country; we have a so-called Christian religion; we profess humanity. We have a Parliament of chosen persons, to each of whom we pay £400 a year, so that we have at least some right to say:—"Please do our business, and that quickly." And yet we sit and suffer such barbarities and mean cruelties to go on amongst us as must dry the heart of God. I cite a few only of the abhorrent things done daily, daily left undone; done and left undone, without shadow of doubt, against the conscience and general will of the community :—

Sweating of women workers.

Insufficient feeding of children.

Employment of boys on work that to all intents ruins their chances in after-life—as mean a thing as can well be done.

Foul housing of those who have as much right as you and I to the first decencies of life.

Consignment of paupers (that is, of those without money or friends) to lunatic asylums on the certificate of one doctor, the certificate of two doctors being essential in the case of a person who has money or friends.

Export of horses worn-out in work for Englishmen—save the mark! Export that for a few pieces of blood-money delivers up old and faithful servants to wretchedness.

Mutilation of horses by docking, so that they suffer, offend the eye, and are defenceless against the attacks of flies that would drive men, so treated, crazy.

Caging of wild things, especially wild song-birds, by those who themselves think liberty the breath of life, the jewel above price.

Slaughter for food of millions of creatures every year by obsolete methods that none but the interested defend.

Importation of the plumes of ruthlessly slain wild birds, mothers with young in the nest, to decorate our gentlewomen.

Such as these—shameful barbarities done to helpless creatures—we suffer amongst us year after year. They are admitted to be anathema; in favour of their abolition there would be found at any moment a round majority of unfettered Parliamentary and general opinion. One and all they are removable, and many of them by small expenditure of Parliamentary time, public money, and expert care. Almost any one of them is productive of more suffering to innocent and helpless creatures, human or not, and probably of more secret harm to our spiritual life, more damage to human nature, than, for example, the admission or rejection of Tariff Reform, the Disestablishment or preservation of the Welsh Church, I would almost say than the granting or non-granting of Home Rule—questions that sop up *ad infinitum* the energies, the interest, the time of those we elect and pay to manage our business. And I say it is rotten that, for mere want of Parliamentary interest and time, we cannot have manifest and stinking sores such as these treated and banished once for all from the nation's body. I say it is rotten that due time and machinery cannot be found to deal with these and other barbarities to man and beast, concerning which, in the main, no real controversy exists. Rotten that their removal should be left to the mercy of the ballot, to private members' Bills, liable to be obstructed; or to the hampered and inadequate efforts of societies unsupported by legislation.

Rome, I know, is not built in a day. Parliament works hard, it has worked harder during these last years than ever perhaps before—all honour to it for that. It is an august Assembly of which I wish to speak with all respect. But it works without sense of proportion, or sense of humour. Over and over again it turns things already talked into their graves; over and over again listens to the same partisan bickerings, to arguments which everybody knows by heart, to rolling periods which advance nothing but those who utter them. And all the time the fires of live misery that could, most of them, so easily be put out, are raging and the reek thereof is going up.

It is I, of course, who will be mocked at for lack of the senses of proportion and humour in daring to compare the Home Rule Bill with the caging of wild song birds. But if the tale of hours

spent on the former *since the last new thing was said on both sides* be set against the tale of hours not yet spent on the latter, the mocker will yet be mocked.

I am not one of those who believe we can do without party, but I do see, and I do say, that party measures absorb far too much of the time that our common humanity demands for the redress of crying shames. And if, Sir, laymen see this with grief and anger, how much more poignant must be the feeling of members of Parliament themselves, to whom alone remedy has been entrusted!

Yours truly,  
JOHN GALSWORTHY.

Taormina, February.

#### WHAT IS THE MOST IMPORTANT SCIENTIFIC DISCOVERY OF MODERN TIMES?

From the *New York Times*, February 13th, 1914:—

##### IMPRESSIVE WHEN REALISED.

When Mr. Edison, in the course of a birthday talk this week, was asked what he considered the most important of recent scientific achievements, without hesitation he answered that it was the production of ammonia by passing nitrogen and hydrogen over red-hot iron.

As this is something of which certainly not one person in ten, perhaps not one in fifty, has even heard, the inventor's reply may excite something like general doubt as to the accuracy with which Mr. Edison judges relative values. He spoke, however, with knowledge. What he meant to emphasise was the fact that at last there has been made available the vast store of potential plant food which exists in the limitless ocean of air. All animals, including men, are vegetarians, either directly or indirectly, and for plants to live the first and chief requirement is a supply of nitrogen in a shape they can use.

That is what gives value to all fertilisers, "natural" and "artificial." For nitrates and nitrites the world has been searched carefully over, and the exhaustion of the known deposits is a matter of the not-distant future. As it approached, we would all be put on short rations, tending ever to become shorter, if means had not been found to bring the atmospheric nitrogen, practically inexhaustible in quantity but inert and useless as it is, into one of the combinations which plants can assimilate.

It was to the attainment of this end that Mr. Edison referred as so momentous. He spoke more of the future than of the present, for as yet ammonia from the air forms but a minute fraction of the commercial fertilisers sold. It can profitably be made only where very cheap water power is available for the purpose, and even then its price is not so much less than that of other assimilable nitrates as to make it now a serious rival of them in the markets. Its importance will steadily increase, however, as time goes on, and it is not an exaggeration to say that within a period easily calculable it will be humanity's chief bulwark against starvation.

So Mr. Edison was right in his reply, though so many other discoveries, including not a few of his own, have made a greater stir in the world than this one.

## COURRIER FRANCAIS.

**L**A nouvelle loi sur les Tribunaux pour Enfants vient d'être mise en application.

La tâche belle entre toute de ce tribunal consiste moins à réprimer le délit commis par le jeune délinquant, si dépravé soit-il, que de ramener celui-ci dans la bonne voie. Jusqu'ici l'enfant coupable d'une infraction à la loi pénale était pris dans l'engrenage de la justice criminelle. Il en subissait tous les contacts avilissants et permisieus il n'était pas soustrait aux règles du droit commun. A présent, les crimes et délits de tous les mineurs de treize ans ne seront plus déférés aux tribunaux correctionnels ni criminels, mais aux tribunaux civils ou plus exactement à la Chambre du conseil. Dès le moment où le malheureux enfant sera arrêté on le soustraira à la promiscuité du Dépôt, à la contagion des prisons. De plus les audiences de la Chambre du conseil ne seront pas publiques, seuls les parents de l'enfant et les témoins seront admis. La publicité des débats sera interdite ainsi que la reproduction de tout portrait des mineurs poursuivis.

Si la prévention est établie, le Tribunal prendra une des mesures suivantes :

1. Remise de l'enfant à sa famille (si l'enfant et la famille le méritent).

2. Placement jusqu'à sa majorité soit chez une personne de confiance, soit dans un internat, dans un établissement d'annormaux ou une institution charitable reconnue d'utilité publique.

3. Remis à l'Assistance publique.

Tout dans ce tribunal tente à la réadaptation de l'enfant coupable à la vie sociale, il veut moins réprimer une faute que redresser la déviation d'un caractère.

Le Législateur averti des réalités douloureuses et de l'importance de la tâche à accomplir a voulu l'union de toutes les forces et de toutes les énergies sociales : il a fait appel à tous les concours. Un article de la loi nouvelle dit en effet que le tribunal pourra désigner, pour l'aider dans son action, un certain nombre de personnes qui deviendront en quelque sorte les tuteurs civiques de l'enfance criminelle. Ces collaborateurs seront chargés de prolonger l'action du juge au-delà du prétoire et de vivifier sa sentence.

Immense domaine à exploiter pour les hommes qui veulent coopérer à la plus belle des tâches : aider à faire des hommes, relever des volontés défaillantes, éveiller à la lumière de la loi morale des intelligences et des consciences désorientées.

Il est évident que l'efficacité de la juridiction des mineurs dépendra pour beaucoup de la valeur personnelle de leurs juges et de leurs protecteurs.

Une manifestation intellectuelle intéressante a eu lieu à Port-au-Prince à la fin du mois de Décembre. M. l'avocat D. Vaval a fait une conférence sur le "Préjugé des races" de Jean Finot.

Les notabilités de Haïti réunis ont écouté avec enthousiasme l'éminent conférencier.

La thèse de l'égalité des races, et de l'avenir le plus brillant réservé à tous ceux qui, sans distinction de couleur, sauront se montrer dignes et énergiques, a vivement ému la population haïtienne. Une adresse collective signée par les personnalités marquantes du pays a été envoyée à M. Jean Finot.

I. M.

Nothing can work me damage except myself ; the harm that I sustain I carry about with me, and never am a real sufferer but by my own faults.

If I feel overshadowed and out-done by great neighbours, I can yet love ; I can still receive ; and he that loveth maketh his own the grandeur he loves.—EMERSON.

# “ORGANIZACIÓN Y ACTIVIDADES DE LA ORDEN DE LA ESTRELLA DE ORIENTE.

(Spanish Translation of Mr. Arundale's Pamphlet.)

## INTRODUCCIÓN.

**D**atraer la atención de todos los miembros de la Orden de la Estrella de Oriente hacia las s que Mr. Arundale desarrolla en el presente folleto. Habiéndolo leido con atención, mi parecer es que en él se hallan perfectamente trazadas las líneas a que nuestra Orden debe ajustar la marcha de sus trabajos, y deseo que los miembros se familiaricen con el espíritu fundamental de las ideas que contiene.

Dice con acierto, que es deber nuestro representarnos al Gran Instructor del Mundo com Aquel que nos enseñará a vivir en el espíritu de nuestras creencias actuales, mas bien que como el Fundador de una fe nueva destinada a suplantar las religiones existentes. Más que verdades nuevas lo que necesita el mundo es un impulso nuevo y este tan sólo puede darlo un Instructor de la Humanidad. Podemos estar seguros de que Su impulso tendrá por objeto ayudarnos a aplicar el principio de Amor hasta en los actos mas insignificantes de la vida; en nuestra casa, en nuestro círculo, en la nación y en el mundo.

Mr. Arundale señala igualmente que nuestra Orden pertenece á la humanidad entera y no solamente a una nación o a una profesión de fe determinadas. Existen en nuestras filas representantes de todas las creencias y de todas las naciones, y los principios fundamentales de nuestra Orden,

asi como su ideal, deben ser tales que puedan adaptarse a todos y ser bien recibidas por cada uno.

Cualquier que sean las ideas que individualmente se tengan acerca de la identidad del Gran Instructor y de la naturaleza de su mensage, la Orden, como entidad, sólo habla al mundo de *un* Gran Instructor de la Humanidad y limita la interpretación de su mensage a su único gran principio fundamental de Amor. Tengo el mayor empeño en que los miembros de la Orden mantengan los principios de esta en la forma amplia y antisectaria que les caracteriza en la actualidad, y en que consideren como el primero de sus deberes tomar parte en toda obra cuyo objeto sea aminar el sufrimiento que existe en el mundo.

Por último, recomiendo á la atención de los miembros las reflexiones de Mr. Arundale relativas á los métodos para el trabajo y a la conexión que, existe entre nuestra Orden y los grandes problemas de la vida moderna. Él hace gran hincapié en la necesidad de emplear métodos apropiados a las cuestiones de la época y de asociarse, de manera activa, a todo movimiento que tenga por objeto promover condiciones de vida superiores a las actuales.

Así es como nuestra Orden justificará su existencia y podrá preparar, al gran Ser cuya llegada se aproxima, un recibimiento mejor que el que en otro tiempo se otorgó en Palestina á “Aquel que no tenía en donde reclinar la cabeza.”

J. KRISHNAMURTI.

## I.—EL CARACTER DE NUESTRA OBRA.

Los que se hallan en la situación privilegiada y envidiable de conocer alguna grande e importante verdad, tienen el deber de presentar esta al mundo bajo la forma que mejor pueda contribuir á su aceptación, dejando por completo a un lado la manera como han llegado a percibirla o el aspecto bajo el cual ofrece para ellos la mayor inspiración.

En los negocios corrientes de comercio una mercancía es presentada a la vista del público de modo que atraiga su atención, para que se interese por ella, la compre, la aprecie y la recomiende. Si la mercancía carece de valor real no tardará en desacreditarse pues admitiendo que se llegue, durante algún tiempo, a abusar de la credulidad del público, por la manera como se disimula su escaso valor, este público no sostiene a la larga mas que aquello cuya utilidad y objeto definido ha podido reconocer.

Los que pertenecemos a la Orden de la Estrella de Oriente, hemos recibido en depósito para el mundo, una verdad sublime y de un valor incalculable; una verdad cuyo alcance crece mas y mas a medida que va siendo mejor comprendida. Ningún movimiento, en parte alguna del mundo, puede ofrecer a los hombres un don mas grande que el conocimiento de la próxima venida de un Gran Instructor de la Humanidad, mas es este un conocimiento cuya posesión tiene sus peligros, pues implica una responsabilidad de las mas serias.

Al poseer nosotros esta verdad tenemos el deber de difundirla por el mundo. Es una verdad que se dirige a todos los pueblos, a todas las profesiones de fe, de cualquier condición, y sea cual fuere el aspecto de ella, que mas nos haya impresionado particularmente, debemos considerarla bajo todas su múltiples fases, para poder elegir la que mejor se adapte a las gentes entre las cuales hemos sido llamados a vivir en la actualidad.

Esta es la razón por la que el Jefe de nuestra Orden ha dicho recientemente que esta no proclama la venida del Cristo o del Señor Maitreya o de otro determinada Salvador del mundo; que la Orden no dice en modo alguno que este Gran Instructor fundará una religión nueva, que

haya de suplantar a las demás; sino que se limita a proclamar la gran verdad general, y sin atributos, que nos permite esperar la próxima llegada de un Gran Instructor de la Humanidad. Individualmente los miembros podrán acariciar la concepción que les inspire el mayor deseo de servir, la representación de la verdad, que les ofrezca el mayor grado de sus cualidades intrínsecas, pero la Orden pertenece al mundo y no solamente a vosotros y a mi, por lo que, para realizar la grande obra a que hemos sido llamados, nuestros temperamentos personales, nuestros prejuicios, nuestros actos convencionales, nuestras creencias, deben ceder ante las necesidades supremas de este mundo, del que la menor porción es una morada del Gran Instructor, y cada una de ellas debe darle una acogida favorable.

Por lo tanto, el principio fundamental a que ha de responder nuestra organización es que la verdad que poseemos pertenece a todos los hombres, en todas las religiones y en todas las razas, aun cuando en su vida actual no se hallen en condiciones de reconocer el valor de lo que es suyo. Cada uno ha tocado esta verdad abordándola por cierto lado y no debemos olvidar que nuestro contacto con ella ha sido también por uno solo de sus aspectos y no por todos á la vez, lo que indica que hay tantos puntos de contacto como personas existen en el mundo. En los comienzos de este vasto movimiento permanezcamos, pues, por encima de los dogmas y de las supersticiones que desfiguran las grandes verdades, escondidas en todas las creencias, a traves de la innumerables formas que estas creencias revisten en el curso de los siglos.

ENSEÑAD a los pueblos a que dirijan su mirada hacia un Padre que ha de venir a poner órden en la casa de sus hijos, que levantará su ánimo y sus esperanzas y les ayudará a ver con mas claridad el objeto y utilidad de la vida. Poco importará entonces que estos pueblos proclamen la venida del Cristo, del Señor Maitreya o de otro Instructor que encarne su ideal y su esperanza. Enseñadles a esperar la llegada de un Hermano Mayor y seguramente le reconocerán por Su sabiduría, por Su compasión suprema, puesto que vendrá con toda cer-

teza. Mas, si insistis en afirmar que será el Cristo u otro Instructor de los que los pueblos ya conocen y que no admiten mas que con los atributos de que los ha revestido su imaginación, aun cuando puedan verdaderamente reconocerle, es necesario no perder de vista que "Dios se manifiesta de diversos modos" y no según el concepto que de El hemos formado. Así es como el Hermano Mayor, en verdad el Primogenito y el Hermano, podría pasar desapercibido ya que, seguramente, no respondería a la espectación que las enseñanzas dadas al mundo han asociado a su persona.

Partiendo de este principio, los organizadores de la Orden de la Estrella de Oriente deberán tener el mayor cuidado de no imponer su actitud personal y de no hacer depender la admisión en la Orden de la mayor ó menor concordancia que exista con esta actitud. Ellos deberán crecer en poder mental y en estatura espiritual a fin de desarrollar, por medio de la gran verdad que poseen, aquella sutil simpatía que les ponga instintivamente en contacto con las necesidades de los que les rodean, por muy distantes que de los mismos se hallen en lo que concierne al modo de ser y al comportamiento ante la vida.

Así, pues, aseguraos en primer lugar de que existe el deseo de instruirse, indagando los medios que hayais de emplear para reconocer fácilmente la existencia de este deseo, y tomad las medidas convenientes para que vuestra propaganda lleve el alimento mas adecuado a los diversos temperamentos de aquellos a quienes penseis dirigirlos. Penetraos bien de que ningún inconveniente existe en adaptar la gran verdad a las necesidades de las mentalidades diferentes. Esta verdad no es tan pequeña ni tan insignificante que no pueda presentar mas de un aspecto ni ser dirigida a mas de algunos pocos. En tanto seamos novieles podrá una parte parecernos el todo, pero si hemos de ser verdaderamente los mensajeros de la sabiduría y de la compasión del Gran Instructor, es necesario que aprendamos a reconocer la parte como parte y a presentir la esencia de la verdad de tal suerte que, al acaparnos de las multiples formas, aparezca siempre encerrada en cada una de ellas.

Aun mas, no desdeñéis asociar vuestro gran mensaje a los detalles ordinarios de la vida diaria. Es un error nuestro separar demasiado las verdades espirituales de la vida corriente; avergonzarnos de exponerlas ante los demás, no obstante representar ellas lo que hay de mejor y mas duradero en nosotros, lo que mas ayuda. Se dice a veces que no hay que jugar con las cosas santas, mas cuando podemos asociar las cosas santas a nuestras distracciones es cuando realmente nos aproximamos a las realidades de la vida espiritual.

Por lo tanto, en nuestra propaganda procurad presentar la gran verdad al espíritu de las gentes que se hallan alejadas de vosotros, tratando de alcazarlas en su propio medio. Asociad esta verdad a sus ocupaciones diarias por medio de un signo, un símbolo, un mensaje impreso, una palabra, un dibujo, un color, y si estos han sido convenientemente elegidos para que, por si mismos, hablen a todas las cualidades superiores de las personas entre las cuales los habeis colocado, serán en todo momento testimonios silenciosos de la verdad y tal vez uno de estos mensajeros inconscientes toque el corazón de alguno cuando, en ciertos momentos, aparezca ante su vista, lo que vosotros, vehículos de mas poder, no hubierais podido efectuar por no hallarlos presentes en el momento psicológico en que él era mas accesible a las realidades de la vida superior. Tomemos por ejemplo el caso de un hombre duro, frío, absorto en la adquisición de la riqueza por amor al lucro y no por el bien que puede sacarse de ella; este hombre se repliega en si mismo, pasa desapercibido del mundo salvo en su calidad de hombre de negocios. En su casa tal vez sea un hombre hurao, cinico y desdioso. Una mañana se halla sentado en su despacho y, por cualquier circunstancia (Dios sabe como), le invade un fugaz sentimiento de fatiga y un germe de descontento le es enviado por su "Yo" superior y mas noble. Un vago deseo de ser mejor le ilumina durante un segundo para ser, enseguida, rechazado como una niñería ó como una avanzada de la vejez. Mas tal vez durante estos breves instantes sus miradas han sido atraídas hacia algún objeto colocado sobre la mesa por

un amigo ; un calendario, un limpiaplumas, un secante, un pisa papeles, cualquiera objeto que ha pasado por las manos del que conoce la venida del Gran Instructor y que ostenta Su simbolo, ó un mensaje o bien Su color. En verdad puede este objeto no revelar exteriormente su caracter sagrado como mensajero, pero sin embargo habla, habla continuamente y, en todo momento, se halla presto a enviar su debil rayo de esperanza tan pronto se presenta la menor ocasion ; siendo muy posible que este objeto, formando parte del menaje de escritorio de este hombre y asociado generalmente al lado trivial de su vida, reciba una recompensa a su encierro, pacientemente soportado, presentandosele la ocasion, que a vosotros y a mi se nos niega, de cambiar la vida de un hombre a quien no conoce.

Recordad tambien que las grandes verdades no estan destinadas a ser solamente proferidas por los labios o leidas en los libros. Ellas deben ser oidas en la musica y percibidas en las formas, en los colores. En consecuencia, los que pertenecemos a la Orden de la Estrella de Oriente tenemos el deber de presentar nuestro mensaje, no sólo en discursos, folletos o libros, sino tambien por el sonido, por el color y por la forma. Toda musica que eleva, toda forma que inspira, todo color puro, pueden contener este mensaje si nosotros queremos encerrarle en ellos, y un concierto de musica, que despierta el alma si es ejecutado por los que en su corazon desborda el sentimiento de la venida del Instructor, es una forma de propaganda tan buena como una conferencia o un articulo, y aun tal vez mejor, puesto que el sonido, bello ya de por si, es influenciado por el Hermano Mayor con Su Bendicion y Su Compasion a traves de los corazones que le aman y le esperan, para darle la bienvenida. Las ondas sonoras se difunden por el mundo y contribuyen a aumentar su espectacion de algo grande a sobrevenir.

Nuestro Jefe nos ha dado ya un simbolo especial ; la estrella de plata de cinco puntas, y un color particular, el azul de la cinta de nuestra Orden Quien sabe si la estrella—que por alguna razon tiene que haber sido escogida—no estara, en grado muy elevado, relacionada con el Hermano Mayor hacia el

cual volvemos nuestra vista ? Quien sabe si este azul, de tono especial, que nos ha sido dado, no forma parte de El mismo, reflejando Su naturaleza en donde quiera que pueda manifestarse ! Haced que estos simblos, adaptados a diversas formas y a diversos usos, deslicen su mensaje sutil en los oidos de los hombres en aquellos sitios donde nosotros no podriamos hablar y en condiciones que tampoco nos seria posible obtener. Revestidlos de formas explendidas ; no los asociis a ningun uso indigno y la Orden de la Estrella de Oriente habra de quedar tal vez muy reconocida a estos modestos mensajeros, muy humildes, si, pero siempre dispuestos a servirla.

Para llevar á la practica las recomendaciones que siguen sera preciso os deis buena cuenta de que a menos de que sean adoptadas con un espíritu de veneración y con el deseo de utilizar todos los medios legitimos para alcanzer un fin elevado ; acarrearán el descredito a nuestra causa y producirán un daño donde debieran hacer un bien. Observad el mayor respeto en vuestra organizacion y en vuestra propaganda ; tratad de sentir el espíritu del Instructor actuando a traves de vosotros y asi llegareis insensiblemente a elegir los medios y procedimientos adecuados a Su dignidad y que mejor convienen a Su mensaje. Mas si os extraviais llevados por el mero deseo de establecer vuestro trabajo bajo un piñapuramente mundial, pregonando a los cuatro vientos el conocimiento de la Orden sin considerar la dignidad de esta, emanada de la representación que ostenta, la colocareis en la posición vulgar de aquellos movimientos que pueden, en efecto, ser proclamados por muchos pero que solamente residen en los corazones de unos pocos.

## II.—MÉTODOS DE TRABAJO.

Importa mucho darse cuenta de que cada miembro de la Orden de la Estrella de Oriente, que se esfuerza en prepararse para poder reconocer al Gran Instructor cuando se halle entre nosotros, tiene, ante el mundo en general y ante el medio en que vive en particular, el caracter de un mensajero.

De hecho es un embajador y asi como al representante de una nación se le destina a

estar en contacto directo y familiar con la mentalidad y actividades del país cerca del cual ha sido acreditado, de igual modo el individuo que pertenece a la Orden de la Estrella de Oriente debe estudiar lo que le rodea, informarse de los grandes problemas mundiales y acercarse a todo movimiento que tienda a acrecentar el orden en la existencia o sea de utilidad a la vida social.

Los miembros que no han podido así mas que una pequeña parte de la gran verdad puesta a su examen y estudio se contentan generalmente con una propaganda puramente devocional; ellos se consideran satisfechos con que esta verdad les ofrezca la ocasión de abismarse en meditación extática, en un vago ensueño y en singular alegría personal, independiente de la felicidad del resto del mundo. Olvidándose de estudiar la naturaleza del terreno en que ha de ser depositada la semilla, estos miembros se conducen en su trabajo como si su propia concepción de la venida del Instructor debiera necesariamente satisfacer a todas las personas con quienes se ponen en contacto y, de esta manera, la verdad es presentada a muchas gentes en términos cerrados, que destruyen toda perspectiva.

Tambien muchas personas no abarcan por completo la significación real de la venida de un Gran Instructor de la Humanidad; imaginan que viene para arrullar al mundo y especialmente para mecerles a ellos mismos en bienaventurado reposo. No se dan cuenta de que, por el contrario, viene para infundir en nosotros nuevo vigor, a promover un mayor esfuerzo, para dar solución a los problemas que hasta el presente los han desafiado a todos, y a crear un nuevo ideal de vida al que las generaciones futuras aprendan a adaptarse.

Será preciso explicar que la venida de un Gran Instructor del Mundo no es como una oleada de compasión y de buena voluntad que se extenderá sobre el mundo, sino antes bien el largo y paciente esfuerzo de nuestros Hermanos Mayores, quienes conociendo las necesidades de la tierra, intentan hacer entrar, en las muy complejas condiciones de la vida moderna, una regla de existencia mejor, una regla mas apropiada al mayor número y suficientemente de este mundo para

ser reconocida y accesible a los que en él viven.

La preparación para la venida de este Hermano Mayor consistirá, pues, en emplear todos los medios de que podamos disponer y todos los recursos de la civilización moderna, no solamente para propagar el conocimiento de Su venida, sino tambien para darse cuenta de cuales serán los problemas que habrá de resolver. Puede suponerse que El habrá, en cierto modo, de penetrar en todas las complejidades de la vida para enseñar el camino sencillo; que hará resonar la nota precisa por la que las disonancias se transformarán en armonia, y deber nuestro es, si queremos aproximarnos a El y a Sus servidores, poner toda nuestra inteligencia, toda nuestra voluntad y todo nuestro corazón en la obra que ha de ocuparle.

Aunque en grado muy humilde, nosotros nos convertimos en Sus mensajeros, los precursores de la paz venidera, porque Su mano se extiende para bendecirnos como miembros de Su Orden y porque nos esforzamos para comprender y mejorarnos. En donde haya un problema que resolver, una miseria o una pena que aliviar, una necesidad que satisfacer, tratemos de que El se manifieste por medio de nosotros, para enseñar el camino del Amor que conduce a la Paz. De esta manera, por la alegría que infundamos, hasta en las mas infimas penas y dificultades, es como seremos en realidad Sus representantes en la tierra, el reflejo de Su substancia, la promesa de la gran fuerza que vendrá pronto en ayuda de la gran fatiga del mundo.

Una tarea muy vasta se presenta ante nosotros, para ejecutarla en los pocos años que faltan. Los que por su temperamento se inclinan á la plegaria, que rueguen, pero que todos trabajen hasta los mas jóvenes, los mas ignorantes, los que se hallen menos dotados de capacidad y de poderes. Haced comprender con claridad a los miembros que no hay ni uno solo que no pueda hacer algo para preparar el camino; que se penetren todos del hecho de que el Hermano Mayor escoje con cuidado sus trabajadores, miembros de Su Orden, y que entre ellos no hay ni uno solo que carezca de un campo de actividad en donde pueda obligarse a tra-

jar, y que se de cuenta cada uno del sitio donde su labor le llama, aunque se sienta con pocas aptitudes para esta labor. El Hermano Mayor le ha llamado. ¿ No obedecerá él con resolución y con alegría a los requerimientos de un poder interno ignorado tal vez hasta entonces ?

Es, naturalmente, imposible entrar en los pequeños detalles referentes á los diversos trabajos que los miembros de la Orden estan llamados a realizar. Existen casi tantas líneas para sus actividades como miembros y tantas ocasiones de trabajar como individuos hay en el mundo a quienes deben ser transmitidos el conocimiento de Su venida y de todo cuanto ella implica. Considerad cuán poco es el tiempo que queda para hacer tantas cosas y esto os hará pensar continuamente en los medios que podreis emplear para ejercitar vuestros poderes, vuestra influencia y vuestro ingenio, de manera que no se pierda ni un segundo ni se desperdicie la menor ocasión durante el tiempo que tenemos por delante, hasta el momento en que el Maestro vendrá a ver el recibimiento que le hemos preparado.

Es necesario arreglar su morada futura lo mejor posible, ayudar a sus habitantes en el ennoblecimiento de sus vidas, tanto como podamos hacerlo ayudados por El, de suerte que encuentre una paz relativa, si somos capaces de procurarsela, y un aseo relativo, si llegamos a asegurarlo; y para ello es preciso que los miembros sean activos, esten siempre a la expectativa, proyecten aunque sea débilmente Su luz sobre los demás e infundan en los que les rodean un reflejo siquiera de Su serenidad y Su incansable energía.

Hagamos todo cuanto podamos. Penetrémonos bien, en primer lugar, de que el mensaje que traerá nuestro Hermano Primogénito es un mensaje de amor y, en consecuencia, aplíquemonos a fortificar en nuestra naturaleza el elemento amor, de modo que, por una mayor simpatía, podamos profundizar mas en los problemas de la vida moderna y tratar de resolverlos. ¿ Pero cuales son los problemas de la vida moderna ? ¿ Cuantos de nuestros miembros saben en que consisten, como han aparecido, y que esfuerzos han sido hechos para comprender-

los ? ¿ Que dificultades son las que hallan en su camino los hombres, las mujeres, los niños, los animales y todos los seres ? ¿ Por quien y como son ayudados ?

Evidente es que cada miembro de la Orden de la Estrella de Oriente tiene el deber premioso, como mensajero del Gran Instructor, de identificarse con uno, al menos, de los problemas de la civilización moderna, tratando de comprenderlo y aplicándose a su resolución, haciendo uso de aquella intuición que habiéndole hecho percibir la próxima venida del Maestro, ha demostrado su valor como guia. En donde exista una reforma en vias de hecho, allí habrán de ir los miembros de la Orden para prestar su influencia, para dirigir, sabiendo como saben que alguien mayor que ellos se halla detras de si, aun ahora, y que vendrá bien pronto en persona para inspirar sus esfuerzos.

Reflexionad sobre las multiples complicaciones de nuestra civilización contemporánea y tratad de descubrir el sitio adonde os conduzca vuestra intuición, el campo que el Hermano Mayor os ha señalado, a fin de ir a él y preparale el camino.

Para salir al encuentro de las necesidades de la masa del pueblo en cuyo seno vive, debe todo miembro de nuestra Orden hallarse bien informado de la historia de su país, de la marcha de su política, vista con imparcialidad, de sus condiciones sociales y de los esfuerzos realizados para mejorarlas. Ademas debe aplicarse a estudiar los principios fundamentales de las religiones, distintas de la suya, como los presentan los que realmente saben hacerlo. Así es como los miembros de nuestra Orden se pondrán en condiciones de hablar y de escribir, de manera inteligente, sobre los problemas de la vida moderna, tal y como son entrevistados por los pensadores contemporáneos, estadistas, filósofos, reformadores, teólogos, etc. y no solamente estarán en situación de saber en qué dirección la reforma podrá realizarse, sino que por la sutiliza de su intuición, digna ya de crédito en lo qué concierne a la venida del Gran Instructor de la Humanidad, podrán ellos presentir y definir la verdadera naturaleza del camino que haya de seguirse.